

THE ECLECTIC REVIEW,

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Art. I. *A Voyage to Abyssinia, and Travels into the Interior of that Country* executed under the Orders of the British Government, in the Years 1809 and 1810; in which are included an account of the Portuguese Settlements on the East Coast of Africa visited in the Course of the Voyage; a concise Narrative of late events in Arabia Felix; and some Particulars respecting the original African Tribes, extending from Mosambique to the borders of Egypt: together with Vocabularies of their respective Languages. Illustrated with a Map of Abyssinia, numerous Engravings and Charts. By Henry Salt, Esq. F R.S. &c. Royal 4to, pp. 580 Price 5*l.* 5*s.* Rivingtons. 1814.

FOR the last twenty-four years Abyssinia has been regarded, by the greater number of the people among us, who take some little account of the different regions of the world they inhabit, much in the light of a newly discovered country. Previously to that time it was seldom recollected to be in existence; the relations of foreign missionaries and historians of a long anterior period, were very little known among us, excepting that of Lobo, translated by Johnson; and how much of that might be accurate no one presumed to have any confident judgement; while the slight unauthenticated stories of more recent date, that might now and then find their way into the chronicles of adventures and curiosities, had amused for an hour, had excited, perhaps, a momentary vain wish, that some certain information could be obtained respecting this unknown land, and had been soon forgotten. The name always conveyed an idea of utter estrangement; and the very locality, secluded on all sides by such a breadth of impervious frontier, had to the imagination

a certain dark air of vast remoteness, which was no longer retained by the regions of the great Southern Ocean.

This character of profound retirement was at length broken in upon, and dissipated by, a most daring and accomplished adventurer from this country. When Bruce published his travels, Abyssinia became, all at once, far more familiar to our imaginations than a great part of our own island. Its leading personages, the general condition of its population, its institutions, the face of the country, its grand river, its most remarkable animal and vegetable productions, were suddenly displayed before us in one comprehensive picture of most vigorous delineation and glowing colours. So vivid was his representation, and in so natural and interesting a manner was he himself brought forward in it, that he has associated his name, his character, his history, inseparably with the country. Abyssinia may exhibit its long list of emperors, and its ample memorials of wars, revolutions, and missionary enterprises; but in popular recollection, in this country at least, it will, for a long time to come, have no distinction so marked, so instantly and inevitably suggested to thought, as that it is the country that Bruce visited. He had, morally, something very like that quality, or happy accident of being, which some of our voyagers to the South Sea islands found possessed by the king of a portion of one of them, that whatever ground he walked upon became thenceforward his own. Should it prove practicable for a series of travellers, each of them as intelligent, observant, and active, as the Author of this volume, to visit that country during the next half century, and make their reports in as entertaining and elegant a form, yet still, to the end of that or a longer period, Bruce will be the name which they must submit to perceive maintaining a magnitude of notoriety more than equal to their collective fame.

Bruce's representation has, partly by means of its priority, but not less by the power of mind which inspirits it, taken such effectual occupancy of the general imagination, (like Milton's representations of Eden and the infernal world,) that it is not without some little reluctance that many of his readers are yielding to the evidence which is accumulating to correct his involuntary errors or intentional impositions. Even Mr. Salt himself, who will be thought quite zealous enough in the detection and exposure of these, confesses that he still reads Bruce's work with an interest which makes him regret it should contain any thing to force scepticism or disbelief on his mind. After exposing some such mis-statements and contradictions, as it must be acknowledged that no stretch of charity can put to the account of unconscious error, our Author adds,

‘ I here beg leave to observe, that the reader who wishes to form a just estimate of the merits and faults of Mr. Bruce, should carefully compare the information given in the late appendices with the original publication, and, after perusing both with attention, he will find that I have selected only a small portion of the contradictions subsisting between them ; as I have been anxious to enter only so far into the question as might tend to justify the observations I felt myself compelled to make respecting this traveller ; for, had I altogether evaded the question, I might, with some justice, have been supposed to have compromised my own opinions from dread of his numerous advocates, or from a culpable desire of sheltering myself under his acquired reputation. I am perfectly aware how much Mr. Bruce has accomplished ; and no man can more truly admire his courage, his perseverance, his sagacity, or his genius, than myself ; and I confess that, from the pleasure I still take in reading his book, I shall never cease to regret that any weakness of character or unfortunate vanity should have induced him, in a single instance, to have swerved from the plain and manly path of sincerity and truth which lay before him : since the ground which he occupied was far too elevated for him to stand in need of any such unworthy and adventitious aid.’ p. 343.

In several other places he bears testimony in strong terms to the *general* truth of Bruce's picture of the country and its population. At some moments, what our Author beheld, so vividly recalled his predecessor's exhibitions that it was nearly equal, for obtaining a strong and true impression of the scene, whether he looked on the reality or on the reflected images in the mirror of the description. If that powerful describer could have abstained from some extravagances and exaggerations,—if the crowded diversity of actual adventures could have convinced him there was really no room for the introduction, as matter of fact, of several fictitious ones,—if he could have thought it better, freely to suffer some other individuals to enjoy an inferior share of the credit of an achievement, of which he has, after all, been unsuccessful in his earnest endeavour to monopolize the honour, than to mis-state facts, falsify dates, and even attempt to pervert geography,—and if these convictions of defective integrity, in some particulars, had not inevitably thrown a certain dubiousness over the specific detail, at least of every part of his work where any thing extraordinary is exhibited ;—he might indeed have been regarded as the prince of travellers. How much he misjudged the age that was then coming on, if he really fancied that his enterprise was to be nearly the last of the kind, that no Englishman would ever dare be found on any part of his track, and that therefore his negligent or deliberate deviations from truth could be for ever beyond the reach of inquisition. If the rapid multiplication of books of travels be, in some respects, an evil, it gives us at least the advantage of a powerful check on the romance-making propensities of the amusing vagrants ; and

what has befallen Bruce will very strongly tend to admonish them, that there is hardly any part of the earth which the most daring of them can explore, that can secure them an impunity in bringing us a deceptive account of what they shall have seen there, and have done there.

The only place to warrant such an experiment would be a country going to be for ever closed up (as in the case of a great portion of the coast of Greenland) by an indissoluble assemblage of ice, or a district in some of those regions where it should not be at all improbable that the very year after the traveller's visit, the towns, the people, and the very face of the country, may be destroyed by an earthquake.

In our cursory survey of the present work, it may come in our way almost inevitably to notice, in a slight and passing manner, an instance or two of Bruce's temerity and miscalculation, in making statements and assertions which must have been hazarded in the presumption, that he was an exclusively favoured mortal with regard to attempts on the interior of Africa, and that the fountains of the Nile had hardly been more effectually guarded against vulgar approach before his time, than the very country itself was destined to be subsequently. He was not even considerate enough to advert to a danger that menaced his reputation from a quarter from which it might be deeply injured without the intervention of any rival of his adventures. He could little have anticipated that his own manuscript papers were to furnish, through the highly laudable honesty of his friends, in a new edition of his own work, the proofs of a variety of inaccuracies and contradictions, and, we fear, some intentionally false statements.

Nevertheless, he stands as yet above all danger of rivalry in practical achievement in that part of the world. He went where no other of his countrymen has penetrated since, or is likely to penetrate for an indefinite time to come; and the brilliant enterprise was accomplished by his own single energy, aided by none of that influence which now accompanies, in so many regions of the east, a man belonging to a nation known to have acquired the ascendancy at sea, and the dominion of a considerable portion of Asia. His fame admits no other individual for a moment in heirship or competition but Mr. Salt; and he, with all the influence and the facilities that accompanied him, has not been able to approach that central region of Abyssinia which Bruce created himself the means of invading, and traversing with protracted and privileged and intimate inspection.

Having read with much interest Mr. Salt's former journal of travels in Abyssinia, forming a part of Lord Valentia's splendid work, we heard, with great pleasure, of his being appointed by our government to make a more formal attempt on that coun-

try, in a mission which, with overtures for opening a commercial intercourse as its most palpable object, would necessarily, in such hands, include whatever could be accomplished in the way of general inquiry, vigilant and accurate inspection, and graphical representation. We ventured to hope that at his return we should be enabled to travel once more in imagination to Gondar, for the first time with a guide on whom we could in all respects implicitly rely. It was, therefore, with a strong feeling of disappointment that we learned at length that he had, with still more mortifying disappointment to himself, found insuperable obstacles to his design of penetrating into the interior province of Amhara; that he had not, indeed, been able to approach very materially nearer to Gondar than Antálo, the capital of the grand eastern province denominated Tigré, the same town which formed the limit to his former advance into the country:—only he was permitted in this latter visit to make a pleasant and a very observant excursion eastward to the river Tacazze, and the foot of some of the mountains of Samen, the grand appearance of which mountains was worth a longer journey, even had there been nothing interesting in its several stages.

Still, though all his readers will very sensibly share his own disappointment, and though they are to be informed, besides, that he failed in the specific object of his mission, they will all testify that he has given us a very pleasing book. It contains information of considerable value, supplies a great deal of entertainment, and will contribute to reduce to a less extravagant and a more defined shape in our minds, the somewhat wild and dubious images introduced into them without a possibility of expulsion by his romancing predecessor. It presents, also, a number of characteristic objects and scenes directly to the eye by means of our Author's sketches, and may, perhaps, for we would not utterly despair of this, tend to excite in this country a degree of benevolence which may ultimately operate to assist an unhappy people, placed in circumstances in which very small services might prove of incalculable benefit. To this last point Mr. Salt, with a very laudable zeal in behalf of a country, in which he has experienced so much kindness and seen so much infelicity, adverts strongly both at the beginning and at the end of his book. His dedication to a personage to whom, previously to reading it, we exceedingly wondered what he *could* say, concludes thus.

‘Should this volume succeed in attracting your notice to the present forlorn and distracted state of Abyssinia, so far as to induce your R. H. to promote the welfare of that country, by the introduction of useful arts, together with a judicious advancement of the true tenets of the Christian Religion among its inhabitants, I shall feel that my

exertions in this cause have not been in vain ; and, in the meanwhile as the best reward of my labours, shall continue to look forward to the consolatory hope of witnessing the beneficial changes which the bounty and wisdom of your R. H. may effect in the condition of that remote country.'

And at the termination of his narrative he cannot part with his readers without suggesting the subject once more.

' I shall here take my leave of the reader with an anxious hope that I may, in this instance, meet with the same liberal indulgence which has hitherto attended my efforts in the cause of Abyssinia ; and, referring once again to that country, shall conclude with the words of the learned and disinterested Ludolf, " Excitet D. O. M. Principum nostrorum animos, ut per vetustæ huic Christianæ nationi opem ferant, Christianismo in tam remotis mundi partibus proferendo utilem sibi que omni ævo gloriosam futuram. " '

The practice so common among our writers of peregrinations of expending a great length of composition and time on the introductory portions of their enterprises, is, in general, to be condemned ; but the readers of Mr. Salt's book will, perhaps, think that no part of it is more gratifying to curiosity than the extended portion which relates the course of events from the Cape of Good Hope to the entrance into the Red Sea. Besides that very great pains were taken to correct and complete the hydrography of a coast with which navigators are not very familiar, and which, at several points, our Author and his party approached with all the uncertainty and precaution of an experiment. It was under this uncertainty that they approached the Bay of Sofala. It had been left to them to give name to a point which they found jutting out against them near its entrance. They very properly called it Elephant Point, for, he says,

' In every part of the thicket the footsteps of numerous elephants might be seen, and we could plainly trace the recent ravages of these animals among the trees, many of which lay torn up by the roots, stripped of their bark, and their branches and leaves rudely twisted off, and trampled in the mire. At some little distance round the point we discovered an old deserted shed, the remains of a fire, and some remnants of roasted fish and cashew nuts left by the natives. Several trees near this spot had been burnt to the ground, and a kind of artificial entrenchment seemed to have been made for the purpose, no doubt, of keeping away elephants and other wild beasts during the night.'

An unavailing search was made in the bay for any thing like a town, and an unsuccessful attempt to obtain some communication with a company of the natives who were seen landing from several canoes, and who made on the beach a fierce and wild display of hostility and defiance, with which Mr. S. confesses he

was rather pleased than otherwise, as indicating their competence to defend themselves against the attacks of slave-dealers, 'with whom,' says he, 'they have had but too much intercourse, and for whom, there is every reason to think, we were mistaken.' He adds,

'From the little we saw of these people, I should suppose them, from their stature, colour, habits and language, to be nearly allied to the Kaffers, a large party of whom I had seen a short time before at the Cape, and I consider both as perfectly distinct from either that of the Hottentot, or of the negro.'

He points out the danger to navigation in this bay, from the numerous shoals of a large, and, probably, varying and increasing sand-bank, which 'has been thrown up by the violence of the south-west winds, which generally prevail, blowing in direct opposition to the currents of many rapid rivers which here flow into the sea.' 'No ship should venture into less than twelve fathoms, in which depth she may traverse the bank in perfect safety.' About this bank they met with many whales.

'At times we had twenty or thirty in sight; some of them passing close by the vessel, others darting away, making a snorting noise, and throwing up the water like a fountain. At different times they seemed to be pursuing each other, wildly rolling and tumbling about, occasionally rising erect out of the water, shining like bright pillars of silver, then falling on their backs and flapping their enormous fins violently on the surface, with a noise somewhat resembling the report of a cannon.'

In approaching Mosambique they saw several water-spouts, which did not come near enough to cause much alarm. One of them continued steadily in the same position long enough for Mr. S. to make a sketch, from which he has given a very beautiful and striking engraving.

At Mosambique they were received with the most gratifying politeness by Don Antonio Manoel de Mello Castro e Mendoça, who had assumed the government only twelve days before their arrival. They were most handsomely treated, during their stay, with hospitalities and amusements, and were freely allowed to see every thing in the settlement, excepting the ladies, of whose secluded condition, with respect to strangers, our Author complains. He had much communication with the governor relative to the interior of the continent, its native tribes, and the possibility of its being safely explored by travellers. The Englishmen felt a peculiar interest in this last question, on account of Mr. Cowan's adventurous expedition of discovery from the Cape, in a direction which had raised some expectation of his crossing the whole interior of the continent to the Mosambique side. The Governor, who had been informed of this enterprise,

had already sent directions to the most inland Portuguese stations, to afford every assistance to the party in the event, but very slightly probable, of their reaching any part of the territory under his authority. He expressed sorrow at having received no intelligence of their approach. He conceived it not impossible they might penetrate as far as the neighbourhood of Zimbao, about the latitude of Sofala; but that they should approach the coast any where nearly as high as Mosambique, he considered as decidedly impossible. We need not observe how that judgement was verified by the melancholy fate of that bold, and, for a while, somewhat hopeful enterprise.

The town has a fortification of great strength, and judiciously placed for defending it against any attack from the sea. There are eighty pieces of cannon, and heaps of balls, with a 'rusty coat of antiquity adhering to them.' But for the animal part of the defences, 'a few sentries, some confined felons, and two or three old women with cakes to sell, seemed to constitute the whole of the garrison.'

In an excursion to Mesuril, where the governor has a beautiful country house, they stopped to see a manufactory of maniocca, the principal article of sustenance to the servile part of the people.

'Nearly a hundred slaves were busily engaged in preparing the roots for use. They are dug up and brought to the place on asses, and in hackeries drawn by bullocks of a large breed from Madagascar, and are then cleared from the dirt and rind with rough scrapers, formed out of a large species of shell, (*Helix terrestris*,) which is found in great profusion on the coast. After this process they are exposed to the sun, and, when sufficiently dry, are ground down as finely as possible with a hand-wheel edged with copper, and stuck round with spikes; this being completed, the pulp is put into large bags and pressed with a heavy weight, and when all the juice is extracted (which is said to be of a poisonous quality) the mass is broken to pieces with the hand and dried on copper stoves heated for the purpose, which reduces it to a wholesome farina. This, when mixed with water, constitutes almost entirely the food of the slaves; and sometimes, though very rarely, owing to a certain degree of pride, is used in their soups by the Portuguese.' p. 31.

Slavery and the slave trade were brought, in various forms, fully before the traveller's view. He saw some Portuguese vessels leave the harbour with about five hundred of these unhappy beings on board, 'bought at this place at the price of ten, fifteen, and twenty dollars a head, that is women and children at about the rate of three and four pounds a piece, and able bodied men at the price of five pounds!' He says five ships loaded with slaves had gone that year to the Brazils, each vessel carrying from three to four hundred; and it is considered a lucky voyage

it not more than sixty die in each ship. He went to the market where some native traders had just arrived, from a remote part of the interior, 'with a *cafila* of slaves, (chiefly female,) together with gold and elephants' teeth for sale.' To amuse the English gentlemen in the evening the slaves were assembled, and, according, he says, 'to the usual practice for keeping them in health, *permitted* to dance.' I subsequently saw several dances of the same kind in the slave-yards on the island of Mosambique; but on these occasions it appeared to me that the slaves were *compelled* to dance.

'I shall never forget the expression of one woman's countenance, who had lately, I understood, been brought from the interior.' She was young, and appeared to have been a mother, and when constrained to move in the circle, the solemn gloom that pervaded her features spoke more forcibly than any language the misery of her forlorn condition.

'If there be still a sceptic who hesitates to approve of the abolition of the slave-trade, let him visit one of these African slave-yards a short time before a cargo of these wretched beings is exported, and if he have a spark of humanity left, it will surely strike conviction to his mind.'

Whatever might be the reference as to the share of 'humanity,' we confess that after what has recently been exhibited in the face of the world, we should have no manner of fear of subjecting to this very test a considerable number of persons, high in rank, and reputed civilization and intelligence, in this and some neighbouring countries. They would come from these melancholy depots, most decidedly the *practical* friends at least of the villainous traffic. There has been one grand meeting of such enlightened and Christian personages, and there is, at present, assembled another, at either of which, if that countenance so emphatically sad, which Mr. Salt beheld, could have appeared, it would have been deemed, perhaps, a good subject for the pencil, but as to its affecting, in the smallest particle or atom, the arrangements of these personages respecting the slave trade, we defy it, and ten thousand such mournful visages presented all at once. But not to leave the very ground on which Mr. Salt beheld such objects, and made such reflections; does he forget Don Antonio Manoel de Mello Castro e Mendoça, of whom he has said such very civil and respectful things? Did he testify any regret or indignation at this odious traffic? Did he let fall, for his own sake, any hint of being ashamed of his government for maintaining and promoting it? Did he view it in any other light than simply that of a business of trade and revenue? Plenty of Dons, thus replete with 'humanity,' might be found at less distance from us than Mosambique, or the Brazils, or Portugal; which Dons shall nevertheless be judged perfectly

well qualified for managing concerns of the greatest importance to the interests of mankind.

Our traveller could not fail to make every imaginable inquiry respecting the regions and the nations of the interior, of which, however, he found that the Portuguese have very little certain information. This ignorance is attributed to the very narrow limits which have always invincibly repelled and confined the extension of their power inland. Mr. S. has briefly recounted some zealous, and some desperate efforts to advance their dominion to a considerable distance from the coast; but they have always been immediately or ultimately frustrated by the unconquerable spirit of the inhabitants, aided by those noxious powers of nature commonly found in activity in such a climate. The ambition of the invaders was reduced, like that of the ocean, to expend itself along the coast, on which their possessions have extended to great length.

‘ In the height of their power their jurisdiction reached from Socotra, on the north, to the Cape de l’Agoa, on the south, comprehending the islands of Zanzibar, Quiloa, and other important settlements, which have been since recovered by the Arabs, and are now subject to the Imaum of Muscat, whose power and consequence have greatly increased of late years, owing to the protection and encouragement of the Bombay government. It still extends from Cape Delgado on the north, to Inhambane on the south, embracing an extent of thirteen degrees of coast. The most southern settlement on this line is at Cape Corrientes.’

‘ It appears evident, from the preceding observations, that the consequence and value of this Colony has always been greatly overrated; still, during the prosperity of the Portuguese monarchy, it was of real importance to that nation. It furnished very large supplies of gold and ivory; and though it never returned much, if any, real profit to the crown, it served to enrich a great number of individuals, whose wealth ultimately reverted to the state. It afforded a valuable place for the Indian ships to touch at in the earlier stages of navigation, which was then absolutely requisite, and it supplied all the eastern and some of the western dominions of the Portuguese with slaves.’ p. 70.

The Portuguese have just behind them a long array of fierce and irreconcilable enemies, who not only preclude all possibility of their extending their dominion westward, but formidably menace, and have often ravaged, their narrow possessions on the coast. These dangerous neighbours are ‘ the Makooa, or Makooana, as they are often called, a people consisting of a number of very powerful tribes lying behind Mosambique, which extend northward as far as Melinda, and southward to the mouth of the river Zambezi, while hordes of

'the same nation are to be found in a south-west direction, perhaps almost to the neighbourhood of the Kaffers bordering on the Cape of Good Hope.'

'The Makooa are a strong athletic race of people, very formidable, and constantly in the habit of making incursions into the small tract of territory which the Portuguese possess on the coast. Their enmity is inveterate, and is confessed to have arisen from the shameful practices of the traders who have gone among them to purchase slaves. They fight chiefly with spears, darts, and poisoned arrows: but they also possess no inconsiderable number of muskets, which they procure in the northern districts from the Arabs, and very frequently, as the Governor assured me, from the Portuguese dealers themselves; who, in the eager pursuit of wealth, are thus content to barter their own security for the gold, slaves, and ivory, which they get in return.'

'In addition to the bodily strength of the Makooa, may be added the deformity of their visage, which greatly augments the ferocity of their aspect. They are very fond of tattooing their skins, and they practise it so rudely that they sometimes raise the marks an eighth of an inch above the surface. The fashion most in vogue is to make a stripe down the forehead along the nose to the chin, and another in a direct angle across from ear to ear, indented in a peculiar way, so as to give the face the appearance of having been sewed together in four parts. They file their teeth to a point, in a manner that gives the whole set the appearance of a coarse saw; and this operation, to my surprise, does not injure their whiteness or durability.'

He recounts a number of additional particulars illustrative of their violent ambition to surpass even nature herself in contrivances to deform their persons. Notwithstanding their wildness and barbarity in their savage state, 'it is astonishing,' says Mr. Salt, 'how docile and serviceable they become as slaves, and when partially admitted to freedom, by being enrolled as soldiers, how quickly their improvement advances, and how thoroughly their fidelity may be relied on.' He endeavoured to ascertain what notion they might have of a Deity, and found they have no word for such a being but the same which in their language signifies the sky.

Among the natural curiosities may be mentioned a species of tree 'called Malumpava, which seems to expend its powers of vegetation in the trunk, and might, from its bulk, not unaptly be called the Elephant tree, as it sometimes measures full seventy feet in circumference, though it bears few leaves or branches in proportion.' The traveller saw many specimens of a kind of fish which is employed by the fishermen in catching turtles. It is confined by a line to the boat, 'when it is said invariably to dart forwards, and to attach itself by its

‘sucker to the lower shell of the first turtle found on the water, which prevents its sinking, and enables the fisherman to secure his prey.’

The climate of this settlement is so noxious to Europeans, that it is said not more than seven soldiers out of a hundred, survive five years. The salaries of all sorts of officers are excessively small; and the situation is on the whole so uninviting that its residents are chiefly persons exiled for their offences. There can then be no wonder that the grossest and most ruinous corruption pervades every part of its government.

In addition to the many other circumstances of adversity and danger oppressing or threatening the colony, our Author describes a nation of pirates, called by the Portuguese, *Sekelaves*, but by him, *Marati*, occupying the north-east point of Madagascar, and exceeding all other lawless tribes in diabolical ferocity and cruelty. He gives a description of their horrid devastations in Johanna and some other islands, and almost presumes to hope that the English power in the neighboring seas will be exerted to restrain their ravages—encouraged in this hope, no doubt, by the resolute and efficacious measures by which England has so long since destroyed, or frightened off the sea, all the pirates of the Barbary coast!

In his brief statements respecting the commerce of the colony, he observes that it has been very greatly injured by the English abolition of the Slave-Trade, as ‘the whole supply of the Cape, of the isles of France, and of Batavia, was formerly derived from these settlements;’ but still he says ‘the number of slaves annually exported from Mosambique is said to amount to more than four thousand,’ the export duty on each of whom is sixteen and a half crusades. All other exports are exempt.

After a sojourn of more than three weeks, Mr. S. departed for the Red Sea, and our eastern navigation is under obligations to him for the course of observation which he describes in the following paragraph.

‘As the track from Mosambique to the Red Sea is little known, I have been induced to give a nautical journal of our passage as far as Aden, and particular care has been taken to mark the variation of the compass, (which was regularly observed whenever occasion offered,) on account of the existence of similar observations made on the same coast as early as the year 1620, (Vide Beaulieu’s Voyage to the East Indies) in order that, from a comparison between the different remarks, the change that has taken place in the variation may be ascertained.’

In this Part of the voyage a phenomenon occurred twice

of which Mr. S. acknowledges he cannot even conjecture an explanation.

‘ At one o’clock in the afternoon, when distant about five leagues from the land, we met with a shoal of dead fish, many thousands of which lay floating on the surface of the water, and we continued to pass through them about five and thirty minutes, sailing at the rate of two league an hour. Many of these fish were of a large size, and of several different species, chiefly of the genera *sparus*, *labrus*, and *tetrodon*. They bore the appearance of not having been long killed, from the freshness of their colour and the redness of their gills.’ ‘ In the evening we passed another shoal of dead fish, which had become white and putrid. An occurrence of this nature is extremely rare, especially in deep water, and I cannot in any way pretend to account for it.’ p. 95.

Nearly at the same time the sun, at the ‘ moment of emerging from a dark cloud, and when its disk touched the horizon, seemed to expand beyond its natural dimensions, became of a palish red hue, and assumed a form greatly resembling a portion of a column. This is one of the many singular effects produced by the refraction of the atmosphere in this part of the world.

The passage round Cape Guardafui, in the evening and at midnight, inspired our Author with the most poetical feelings, by its combination of the view of lofty mountains with the moon-light on the sea, and other fine effects of night. They were soon afterwards met and grievously retarded by a current from the Red Sea; but they had the comfort of being kept in a genial temperature by a heat of 90 degrees. They at length succeeded in getting across to Aden.

From this voyage along the eastern coast of Africa, and from observations made in the Red Sea, Mr. Salt collected the means of making what appears to us a very successful war on Mr. Bruce, relative to his theory of the Jewish voyages to Ophir. In the course of this argument, he states some facts interesting to navigation, respecting the winds in the Red Sea.

Aden, he says, though still of some consequence as a place of trade, ‘ is a wretched heap of ruins, and miserable huts, which none but Arabs of the lowest description would think of inhabiting.’ He examined these ruins, among which he found some fine remains of former splendour. What attracted him the most powerfully, however, was the sight of some ancient Turkish towers on the pinnacles of a steep and craggy mountain. With a perseverance and daring that left all his companions behind, he attained the most elevated and formidable point of the ridge, and was stimulated to encounter the last

and greatest hazard in examining the tower, in the hope of discovering some inscription.

‘ I succeeded in getting into it, by clinging with my arms round an angle of the wall, where, supported only by one loose stone, I had to pass over a perpendicular precipice of many hundred feet, down which it was impossible to look without shuddering. I had now done my utmost to attain my object, but found nothing to reward me for the danger, except the view, which was indeed magnificent; and at this moment I confess I could not help looking round with a feeling of gratification somewhat bordering on pride at beholding my less adventurous companions, and the inhabitants of the town gazing up from beneath, together with the lofty hills and the broad expanse of ocean extended at my feet. The pleasure however which this prospect afforded was greatly allayed by the necessity there existed of retracing my steps, which required a much stronger effort than the entrance itself had done; for after a few moments’ reflection, I found a feeling of hesitation coming over my mind, which would, I am convinced, in a few minutes have actually disabled me from the undertaking; and nothing but the absolute necessity of making the attempt enabled me, with a sort of desperation, to surmount the difficulties into which I had unwarily drawn myself.’

A few days were agreeably spent in a visit to Lahadj, the capital and residence of Hamed, the Sultaun of Aden, who is described as ‘ an old man, of a very patriarchal appearance, ‘ with a benign yet intelligent expression of countenance,’ and as having highly merited the appellation of ‘ Father of his ‘ country,’ now commonly conferred on him by his people.

During a rather long stay at Mocha, where Mr. S. could not but be very much at home, especially as he found his former associate Captain Rudland there, he had time to learn what all the ambitious and contending scoundrels in that part of the world had been doing since his former sojourn there. He found that the affairs of the Wahabees had not proceeded so prosperously as they had at that time appeared in train to do.

On reaching the opposite coast, he was involved in uncertainty for a considerable time, whether to penetrate to Abyssinia directly from Amphila Bay, or by the longer route from Massowa. From Pearce, the spirited man whom in his former visit to Abyssinia he had left in Tigré, at his own desire and that of the Ras Welled Selassé, governor of that province, he received letters, in a style remarkably characteristic of a bold, clear-headed, and decisive man, strongly dissuading him from attempting any other route than that from Massowa; which latter, though very competently beset with miscreants, did not put a traveller so wholly in their power as that on which Mr. S. was meditating to adventure. An unexpected cir-

cumstance finally determined him to go by Massowa, even after he had made a formal agreement, confirmed by money on the one side and the Koran on the other, with the Arab chiefs of the districts between Amphila and the Abyssinian frontier, for conveyance and protection through that barbarous territory, inhabited or infested by tribes bearing the general denomination of Dumhoeta*. A long and curious relation of his negotiations with these cunning, treacherous, and most rapacious refuse of Ishmael and the Prophet, affords a striking picture of human nature debased below all conscience, honesty, or decency. Such at least is its appearance when viewed under the additional and stronger illustration thrown upon it by the narrative afterwards given of a journey hazarded through their country by Mr. Pearce, whose situation had not enabled him to appear among them in so imposing a character as Mr. Salt, in virtue of his high commission, was qualified to do. Every thing displayed in the conduct of these people authorizes his assertion that nothing but fear will restrain their villany.

These petty chieftains of thieves have their ceremonies and formalities of state, as well as their august brotherhood of the larger and more garnished communities of the world. Mr. S. was to return, according to etiquette, a visit of Alli Goveta, the least of a rogue, perhaps of any of them with whom he had to transact.

‘On approaching the village of Madir’ (the metropolitan station of said Alli) which consists of a few miserable huts only, the old man came out to meet me, accompanied by the Dola of the place and about twenty savages before him, dancing and shaking their spears by way of doing me honour, and in the midst of this rabble I was conducted to the largest of the huts. After the usual compliments, an interval of silence ensued, during which Alli Goveta dropped asleep, and the Dola busied himself in sewing up a new garment, while the natives of the place, gaping with astonishment, crowded in to catch a sight of us. I remained a short time amused with the singularity of the scene, which was as complete a burlesque on court-ceremony as can well be conceived; and on departing was presented with a bullock as a present from the chief.’ p. 151.

The Dumhoeta and all the tribes of the Danákil profess to be Mahomedans, but know, it seems, little more of the religion than the name, and have neither priests nor mosques

* The most general and comprehensive denomination of the people near this border of the Red Sea is Danákil, or Dancali, divided into the Dumhoeta, the Adaiel, the Taieméla, the Hadarem, and a number of other sections, each having its own chief, or set of chiefs.

in their country. Their ignorance is equalled by their poverty.

‘Of every article of sustenance an extreme scarcity prevails throughout the country. Indeed no people in the world is more straitened with respect to the necessities of life: a little juwarry bread, a small quantity of fish, an inadequate supply of goats’ and camels’ milk, and a kid on very particular occasions, constitutes the whole of their subsistence.’

At a greater distance from the coast, however, he admits that they fare a little better, possessing large droves of cattle, which, during the rainy season, yield abundance of milk.

‘As there did not appear to be any cultivation of the ground in practice among this people, it may be strictly termed a pastoral nation. All the natives, both men and women, have an extraordinary craving after tobacco: they smoke it, take it in the form of snuff, and are in the habitual practice of chewing it, which in a certain degree, I imagine, satisfies the calls of hunger.’

The women, whom he describes as having, (those near the coast,) very pleasing features, and a hospitable civility of manners are condemned, as usual among barbarians, to perform ‘the drudgery of the house, such as grinding corn, ‘baking the bread, and fetching the water, while the males pass ‘their time in tending their cattle, or more frequently in smoking ‘and idleness.’

Their tombs are rudely constructed in the shape of pyramids, with stones cemented together with chunam.

A remarkable and ambitious singularity was observed in the epicurism of these people—for even they have their epicurism, though in a much less complex and scientific form than that of Apicius and Darteneuf.—The peculiarity we refer to, is, that they hold in abhorrence the flesh of common fowls, and account that of young eagles a banquet for the gods.

‘During one of our excursions on the Island of Anto Sukkeer, we met with a party, composed of three men and two women, assembled round a fire, enjoying a feast, consisting of about a dozen young eagles of a half-grown size, recently taken from their nests, and about two bushels of shell-fish, all of which, after being broiled, were *ate* without either bread or salt; and the natives seemed to consider it as a most delicious repast; while the screams of the parent birds hovering over their heads, furnished very appropriate music to this savage entertainment.’

Occasionally, and indeed somewhat too frequently, they have an opportunity of feasting on locusts, a luxury which they can enjoy, like the Indians eating their enemies, both as food

and revenge. After 'broiling them they separate the heads from the bodies, and devour the latter in the same manner as Europeans eat shrimps and prawns.' During our Author's stay in this quarter, a large flight of these insects came over to one of the islands on the coast, and in a few days destroyed nearly half the vegetation upon it, not refusing even the bitter leaves of the rack-tree.

Among the elemental phenomena most strongly marking the *foreign* character of the scene, may be mentioned the moving pillars of sand, which, however, the natives do not regard as in the least degree formidable. 'I have myself,' says Mr. S., 'been enveloped in a portion of one of them, the effects of which were exceedingly unpleasant, making the whole of my skin feel parched and dry; but I experienced no actual suffering from it, either at the time or afterwards.' Another was a surprising redness at one time observed in the sea, caused by a substance of a 'jelly-like consistence floating on the surface, composed of a numberless multitude of very small mollusca, each of which having a small red spot in the centre, they formed, when in a mass, a bright body of colour, nearly allied to that produced by a mixture of red lead with water.' In the dark, this substance, on being agitated, emitted a bright silvery light.

Before advancing inland, he takes occasion, from an unlucky freak of one of the sailors, which had nearly produced a dangerous fray, to make a very grave, plain dealing, admonitory lecture to our people on the subject of a proper behaviour when they go among foreign tribes, of notions and customs opposite to our own. The mischievous exploit of the sailor, in a watering party, was wantonly taking a piece of fat pork, and rubbing it over the head and neck of a native. It followed most naturally that the incensed Mussulman seized his arms, and swore by the Prophet that he would have revenge; and it was not without considerable difficulty, and the cost of twenty dollars, with other presents, that the consequences were prevented from becoming serious. In an indulgent mood Mr. S. declares his belief, that if strangers would observe a cautious and respectful conduct, 'the inhabitants of most countries would, in the first instance, be naturally inclined to treat them with hospitality.' If by 'first instance' he means, literally, the first time of being visited by people from other countries, we shall have a curious calculation to make of the number of times that strangers have visited the people of Arkeeko, and the aggravation of affront offered by these visitors each time, to produce that systematic and atrocious ras-

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cality which Mr. Salt had to encounter there before he could get fairly on the road toward Abyssinia.

A 'cafila' of thirty-five baggage mules, and about sixty bearers, sent by the Governor of Tigré, met our ambassador at Massowa, to convey the party, and the presents with which Mr. S. was charged for the Emperor of Abyssinia. Pearce, and Ayto Debib, a young Abyssinian chief and courtier, had reached that port before Mr. S.'s arrival. They were of the greatest service to him on the march, which was attended with a very fair allotment of vexations, some of them caused by a number of Hazorta Arabs who had engaged their assistance. Their chief became a very particular subject of our Author's observation.

'Shum Hummar was a tall raw-boned man, of a loose scrambling gait, and seemed to possess a strange compound of character. He was obsequious and mean in the extreme, yet occasionally became imperious, overbearing, and haughty. He would fawn upon any one, like the basest sycophant, for the sake of a dollar; yet, even among his equals, his conversation consisted almost entirely of an ostentatious display of his own personal merits. "I am a ruler," "a governor," "a king," "a lion in battle," "my strength is equal to that of an elephant," were the phrases he commonly made use of, and these were uttered with wild and insolent gestures, that evinced at least his own belief in the assertions. Mr. Pearce bore this behaviour with tolerable patience the first two days, regarding him generally with a sort of sullen contempt; but, on his proceeding still further, and comparing himself with Ras Welled Selassé, Mr. Pearce started up, seized his spear and shield, and placing himself in an attitude of defiance, told him, that "he was not equal to "the Ras's meanest slave," daring him to a trial of his strength. This produced the proper impression; Hummar pretended to bluster for a few moments, but was evidently daunted, became in consequence much more humble, and we never again had cause to be dissatisfied with his behaviour.' p. 224.

An entertaining account follows of the Abyssinian mode of temporary encampment, of a dance of the Hazorta Arabs, of the passing of the mountain of Taranta, and of a quarrel between an Abyssinian and an Arab, which was referred to a judicial session, and deliberated and pronounced upon with a ludicrous solemnity.

On Taranta they found none of Bruce's 'many caves, which 'served for houses to the old inhabitants, the Troglodytes;' 'nor,' says Mr. S. 'do I believe that they ever existed, except 'in the imagination of the author.' The ascent was in some places extremely laborious; but it did not disable some of the Abyssinians to amuse themselves, under their loads, with singing extemporaneous verses in honour of their martial chief Ras

Welled Selassé, whom they celebrated under the appellation of his favourite war-horse, Badinsáh.

They found themselves suddenly brought into a different climate by passing this mountain. All at once they came into a region of scorching heat, where the brooks were dry, and the vegetation looked parched. At Dixan they were received with the most cordial welcome by the worthy old Baharnegash Yasons. It is gratifying to read the traveller's notice of the following morning, as descriptive of a scene in the interior of Africa.

'March 4.—At the break of day the well known sound of the Baharnegash's voice calling his family to prayers, excited my attention, when I immediately arose and joined the party. At this moment, the interval of four years, which had elapsed since my former visit, appeared like a mere dream.—The prayers which he recited consisted of the same words, were pronounced in the same tone, and were offered up with the same fervour of devotion, which I had before so often listened to with delight: and, when the ceremony was concluded, the good old man delivered out his orders for the day with a patriarchal simplicity and dignity of manner that was really affecting to contemplate.' p. 239.

The comparatively wild state of the country, even immediately round the town, may be imagined from the disturbance of their nightly repose, which the travellers suffered from the howling of hyænas, and the responses incessantly barked by the dogs. 'The howling of the hyæna,' Mr. S. says, 'is very peculiar, consisting of three distinct, deep-toned cries; after which intervenes a few minutes' interval of silence, when the three cries are again repeated.' They became accustomed to very outlandish notes of serenade and salutation, for the next paragraph mentions that a few miles further on their journey, they were greeted by the inhabitants with the acclamation—*heli li li li li li li li*. But indeed Mr. Salt's former sojourn in the country, had deprived him of the advantage of receiving now, for the first time, the impression of either of these modes of music. There is a strange luxury in the absolute novelty of impression even of things not in themselves really gratifying. Supposing two persons to be awaked in the night in the suburbs of Dixan, and both to be lodged in assured safety, the sensations of the one who asks, What sound is that?—and is told it is the cry of the hyæna, are preferable to those of the other person whose previous knowledge enables him to give that answer.

At the village of Ambakauko, one of their attendants, engaged from Massowa, was murdered in the night by a party of the inhabitants, in revenge, as it was believed, of their having been laid

under contribution some time before by the troops of the Ras. The next considerable chief of the country in the line of their route, Baharnegash Subhart, treated them at first very inhospitably, but was very soon brought to repentance by a little exhibition of spirited resentment. He was sometime afterwards severely humiliated for his misconduct. His family consisted of twenty-six sons, and about the same number of daughters. At their next encampment, which was in a district recently in rebellion, and reduced and chastised by the Ras, they were somewhat alarmed by a visit from the rude barbarian chief, at the head of a very numerous party in arms, 'the most desperate and 'rascally-looking fellows,' says Mr. S., 'I ever beheld, many 'of them being scarred with wounds received in former adventures.' The rude arrogance of their first behaviour was fully in the manner of a gang of robbers mistaking the strangers for a party of traders, and reckoning on having them quite at their mercy. But they were surprised and considerably repressed at the sight of the well-known agents of the Ras, a menacing reference to which formidable personage, together with a firm and defying tone and aspect, sent them off at last without any of the plunder on which they cast the most disappointed and wishful looks as they slowly and reluctantly withdrew, the chief saying in an under voice to those about him, "it won't do, we had better let them alone."

(To be concluded in our next.)

Art. II. *Discourses on the Principal Points of the Socinian Controversy.* By Ralph Wardlaw, Glasgow, 8vo. pp. viii. 441. Price 10s. Hamilton, 1814.

THE 'Socinian Controversy' involves in its decisions, the 'principal points' of Christianity. It affects not those minor and unimportant questions, on which a difference of opinion may be perfectly consistent with unity of principle and similarity of character; but it alters the entire complexion of theology, and produces not merely another modification of general truths, but another and an opposite creed. A stranger to the peculiar manner in which the controversy has been conducted, would imagine that it might soon be determined. Its assertions and phraseology, its mode of argumentation, and its influence on the moral and intellectual habits of those persons who are thoroughly imbued with it, appear at first sight, so contradictory to the Scriptures, that an inquirer, unpractised in polemic sophistry, would soon arrive at a final decision on the subject. He would wonder that there should still be a 'Socinian Controversy;' and as we can sympathize with such feelings, we shall endeavour to ascertain by what causes it has acquired such tenacity of existence; and why, amid the

protracted symptoms of dissolution, it should discover so much violent and spasmodic energy.

And in the first place, the retention of some portion of scriptural truth, by which its advocates have deemed themselves entitled to the denomination of *Christians*, has contributed to the preservation of their system. Socinians profess to believe in the historical proofs of the Divine origin of Christianity; and some of them have written ably in their defence and illustration. Their claims on our gratitude are, however, greatly diminished, when we find out, what all this elaborate apparatus of proof is intended to support; and when we recollect, that if the principles on which their interpretation of Christian Doctrines is founded, were applied to the evidences of Christianity, they would as completely invalidate the one, as the other. But the elucidation of the facts on which the authority of Christianity ultimately rests, is obviously separable from the use that is made of them; and the admission of that authority, though virtually undermined, has tended to accredit them, as in some degree connected with the Christian world. It has so happened too, that many of their most distinguished supporters, have received their first religious impressions, under the influence of far different principles; and their subsequent lapses of sentiment have not totally obliterated their early habits. They have been more serious and devotional than their system would ever have made them; and their opinions have gained the credit of a purer faith*. It is not at once that a party, any more than an individual, reaches the lowest point in the descending gradation. When Faustus Socinus persecuted Francis Davides for refusing to worship the being, whom he had been taught by the Racovian Catechism, to consider only as a man, it betrayed the influence of better feelings than his creed could have excited. It shewed that some reverence for the dignity of Christ still lingered in his mind, undissipated by the blast, that had withered all the principles that could rationally support it; and the very inconsistency of intolerance was an act of unconscious homage to the language of Scripture. What would have been his astonishment, could he have read a prophetic history of the 'controversy,' and have heard his successors, on his own principles, call the man

* Dr. Priestley acknowledges in his "Doctrine of Necessity," that Calvinism is 'favourable to that leading virtue, *Devotion*;' and Mr. Belsham, in his Funeral Sermon for Dr. P., asserts, that to his 'early education' among Calvinists, he was 'indebted for some of his best principles, and his most valuable and permanent religious impressions.'

he worshipped—‘fallible—peccable—and him-elf liable to stand at the bar of divine justice.’

In the next place, Socinianism has maintained itself by the logical dexterity of its defenders. Controversy is the element in which it lives and breathes. It is here alone that it expands and flourishes. Withdraw from it this source of its luxuriance and vigour, and it will soon become as a branch that is withered. Those principles which it retains in common with Theists, Mahometans, and Christians, would not impart a sufficient portion of vitality, to preserve it long in existence, were it not for its peculiar and distinguishing tenets; and it is only by controversy that these tenets become invested with attraction. Hence Socinians are necessarily polemics; and hence they acquire their characteristic dexterity.

It is impossible to conduct an argument with any hope of satisfactory termination, unless there are *data* or principles agreed to on both sides. In theological disputes, it is customary to acknowledge the authority of Revelation; and Socinians, in general terms, assume that authority. But notwithstanding such a professed assumption, it is soon found that there is a diversity of opinion concerning its nature and extent. First a *plenary* inspiration is denied; then, the inspiration acknowledged, does not extend to words and phrases, but only to sentiments. It is still further reduced to a particular class of sentiments; and if, within that narrowed ground, any advantage be gained, recourse is had to conjectural emendations, interpolations, and all the convenient resources of modern criticism; and after all figurative language will afford ample scope for ingenious evasions, analogical sophisms, and rhetorical flourishing. If the advocate of truth still presses hard on his adversary, by sober and dispassionate argument, founded on the evident sense of Scripture, a *dernier ressort* is ever accessible; and ‘inconclusive reasoning,’ is, with consummate arrogance, charged upon the oracles of revelation. Here the controversy assumes a new aspect. The claims of reason are exalted above the decisions of Scripture, or, to use a less ambiguous phraseology, every one is at liberty to think what he pleases, and to say what he thinks. If it happens that a Divine testimony coincides with these preconceptions, it is so much the better, for then it is convenient to call it—an authority; but if it opposes them, the authority is soon neutralized into a sophism, and the supreme arbiter of controversies is—*individual opinion*. Thus the “witness of God” is rendered no more authoritative than human testimony; and the splendid confirmations of its divinity, by prophecies and miracles, and all its vast congeries of proofs, become reduced to the humble use of auxiliaries to the

antecedent inventions of man's understanding. Their credentials and depositions are of no avail, till it be deemed fitting and rational to receive them.

The accordance of Socinianism with philosophic prejudices and fashionable dissipation, is another cause of its continued preservation, and is in many instances, highly conducive to its temporary prevalence. We venture to speak out on this subject, because facts of unquestionable notoriety support our declarations. By 'philosophic prejudice,' we mean the prejudices of men of science, literature, and taste, on the subject of religion. No prejudice can be justly called philosophical; yet there are, notwithstanding, few philosophers without them; and those which pervade this order, are more fatal because more fascinating than the prejudices of vulgar minds. Accustomed to luxuriate in the riches of intellect, and the pleasures created by the magic of genius, they feel a strange and adverse descent, when they contemplate the peculiar discoveries of Scripture. They can relish the sublime descriptions, the picturesque narratives, the pathetic incidents, and the beautiful, varied, and interesting imagery, which are so profusely scattered throughout the sacred volume:—but the truths which appeal to their consciences; which faithfully disclose all the interior depravity that lies concealed even from their own observation; which pay no deference to the distinctions of talent or wealth; which condemn alike the philosopher and the peasant, bringing against both the charge of moral obliquity, and denouncing on both the awful vengeance of their offended Creator; which point out only ONE medium of Divine forgiveness, and represent that as consisting exclusively in the interposition of HIM who unites in the mysterious constitution of his person, the attributes of Deity and humanity, and who, in the nature he assumed, was "obedient unto death," that he might harmonize the claims of justice with the dispensation of mercy; which attach everlasting consequences to the reception or rejection of this Divine mediator; which teach the believer to renounce all confidence in his own obedience, and, at the same time, connect with this self-renunciation, the most unbending obligations to purity, benevolence and devotion:—such truths are at once too holy and too humiliating for the pride, and prejudices, and passions, of a cultured but unsubdued mind; and the Gospel is still "to the Greeks foolishness!" Can it be surprising, if an attempt be made to retain the Bible and reject the Gospel?—to acknowledge in the gross, the Divine authority of the one, and yet discard all that minute detail of principle which constitutes the peculiarity of the other?—to be satisfied with what is capable of being harmonized with general speculations, ambiguous and indefinite in their character, and accompanied by no self-denying requisitions; and of course to abandon those particular

sentiments, that are fatal to the influence of such speculations?

It would obviously be very inconvenient in this Christian country, to be reputed an infidel; though some high-minded and half-learned wits have rejoiced in the inglorious distinction. In this crisis, then, Socinianism interposes its friendly aid; and teaches the philosopher to retain his scepticism, in concord with his faith. He may preserve his mental independence, his fearlessness of conjecture, his hardihood of speculation, and feel all the while unchecked by the opposing statements of Scripture. He may, to use the language of one who drew from the life, and whose accuracy cannot be doubted, ‘attain that cool unbiassed temper of mind in consequence of becoming more indifferent to religion in general, which is necessary in order to judge truly concerning particular tenets in religion.’* And as such conclusions about ‘particular tenets’ are generally in the way of rejection, his indifference to ‘religion in general,’ is naturally increased by the reaction of his ‘cool, unbiassed temper,’ and is in exact proportion to his aversion to those tenets. Hence it often happens, and these reasonings explain the phenomenon, that a man of shrewd and vigorous thought on the general subjects of philosophical inquiry, but perfectly indifferent to every thing that has the semblance of practical and devotional religion, (except that which offends not his ‘cool, unbiassed temper,’) is, notwithstanding this *sang-froid*, when ‘particular tenets’ are discussed, as ardent and impassioned as the most systematic polemic; and can discover the *odium theologicum* in all its rancour and malevolence. Socinianism cherishes and sanctions this indifference, by the very rigour with which it proscribes and condemns the system opposed to it. It suits the philosophic habit; and this adaptation is one powerful cause of its present temporary prosperity. It presents no imperious demand on the faith of its disciples. It allows them all the length and breadth of their thinking, without restraining their passions or their pride. It has nothing inflexible in its moral requirements, and can be made to adjust itself to all the fashionable gaieties of the age. ‘Conformity to the world,’ is a phrase belonging to the obsolete theology of former times, or the vocabulary of modern fanatics. The solvent that can reduce the terms of Scripture on doctrinal subjects, can easily annihilate every pungent and obnoxious precept; and thus render the whole as palatable to the dissipated, as to the sceptical. And this unoffending character is the true secret of

* Dr. Priestley.

its occasional success. The advocates of such habits of acting and thinking, can be *Christians*,—and find nothing in their very religion to condemn them!

It should not however be concluded, from the great facility with which men of philosophic character frequently submit to a Socinian faith, that an opposite faith is unphilosophical. Were this a suitable place for the inquiry, it would not be difficult to prove that the very reverse is the fact; and though we have called them philosophers, it is because they call themselves so. There may be some among them, deservedly entitled to the name; but they are, for the most part, pseudo-philosophers, superficial reasoners, and as guilty of the *αἰσθησις τῆς ψευδονύμου γνῶσεως* *—"the oppositions of a falsely named science,"—as their predecessors in the apostolic age. The principles of the inductive process are most flagrantly violated in the general scope and character of their arguments; and instead of expanding their belief to the amplitude of sacred truth, that truth is most unphilosophically contracted to the narrow limits of human comprehension.

The 'Socinian Controversy' has, in our opinion, long been settled most satisfactorily: and as a general rule of procedure, we would advise the friends of Scriptural truth, to consider the 'principal points' as already determined. Let them act, as they do in reference to the *deistical* controversy; not always "laying again the foundation;" not considering first principles as perpetually debatable; but as matters of authoritative and unquestionable reference. The rule however ought to be subject to occasional variations.

While we deprecate the obtrusion of every zealous advocate into the arena of polemic labour, and lament the incompetency which is sometimes too visibly betrayed by such efforts, we are highly gratified by the appearance of the volume before us. On particular parts of the controversy, we have met with more elaborate discussions; but we know of no volume in the compass of our reading, that is at once so condensed and comprehensive; so argumentative and practical; so well supported by solid reasoning and scriptural criticism, and yet so happily relieved by the application of its principles to the conscience and the heart. Indeed, so unqualified is the commendation we are inclined to bestow, that we feel no small difficulty in selecting those passages which may verify and substantiate our humble eulogy on account of their frequent occurrence in this interesting work. We shall attempt however an abstract

* 1 Tim. vi. 20.

of its prominent arguments, and close our notice with some general remarks.

After explaining, in the preface, his reasons for appearing before the public on the 'Socinian Controversy,' Mr. Wardlaw suggests the following 'consideration,' which we also venture to recommend to the special attention of future polemics.

'It has frequently struck me,' he observes, 'as a defect of considerable magnitude, in some of the treatises which have been published on the subjects discussed in this volume, particularly the Divinity of Christ, that the writers have lessened the effect which their works are designed to produce, by *attempting more than enough*. Instead of confining themselves to those passages of Scripture, in which the argument is prominent and palpable, resting their cause on these, and leaving it to their readers to apply the general principle, when thus successfully established, to the interpretation of other passages;—they have, with the laudable view of showing how full the Bible is of the particular doctrine they defend, exerted their ingenuity with various success, in bringing texts to bear upon it, of which the application is dubious, or, even when satisfactorily obtained, by no means impressive. It is just as if a person wishing to present a view of the evidence of the truth of Christianity from the fulfilment of prophecy, instead of selecting those grand and leading predictions, of which the accomplishment has been notorious and unquestionable, should occupy his pages in explaining and supporting, however ingeniously, his own interpretation of particular passages in the prophets, respecting which the wisest commentators have hitherto differed in judgement. It has been my aim to avoid this defect. Whether I have at all succeeded it is not mine to determine.' Pref. p. iv.

On this cautious and prudential principle Mr. W. has conducted the leading arguments of his work; and it has operated, not merely in the rejection of unnecessary, extraneous, and doubtful reasonings, but in confining his arguments to the proof and illustration of what is exclusively scriptural. In no controversy has the imagination of man been more mischievously employed, than in that under our present consideration. It has formed creeds of most subtle and inexplicable character; it has constructed theories to explain what God never intended to develop, it has essayed to penetrate the thick darkness that surrounds the throne of the incomprehensible Divinity; and, in consequence of such unhallowed obtrusions into "things not seen," it has invested its own speculations with all the attributes of revelation. Hence the tone of authority attached to the dogmas and distinctions of human device; and hence the frequent occasion for insulting and sarcastic triumph, which has arisen from identifying the language of man with the "words of truth and soberness." We find, in Mr. Wardlaw's discoveries, no references to standards, confessions, or creeds; and no at-

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tempts, therefore, to harmonize their discordances, or explain their distinctions. He is the advocate of Scripture alone, and invariably respects the silence of the sacred volume. The 'Unity of God' is the subject of the first discourse; and the following passage is an instance of the caution to which we have adverted.

'Of the precise import of the term *personality*, as applied to a distinction in the Divine essence, or of the peculiar nature and mode of that distinction, I shall not attempt to convey to your minds any clear conception. I cannot impart to you what I do not possess myself:—and convinced, as I am, that such conception cannot be attained by any, it had been well, I think, if such attempts at explanation by comparisons from nature, and otherwise, had never been made. They have afforded to the enemies of the doctrine much unnecessary occasion for burlesque and blasphemy.—The Scriptures simply assure us of the fact;—of the mode of the fact they offer no explanation. And where the Bible is silent, it becomes us to be silent also; for when in such cases we venture to speak, we can only "darken counsel by words without knowledge." The fact, and not the manner of it, being that which is revealed, is the proper and only object of our faith. We believe that *it is so*; but *how* it is so, we are not ashamed to say, we do not presume even to conjecture!' p. 11.

The 'Unity of God' is one of those facts of which we could never have spoken with *certainty*, but for the clear and explicit assertions of Scripture. The evidence in its favour, derived from the harmony of the universe, and the apparent unity of design in the arrangements of the natural world, proves only, as Dr. Paley has judiciously observed, 'a unity of counsel.' It was reserved for revelation to give *undoubted* assurances concerning this first principle of religion. But what idea do we attach to the term *unity*, when applied to the Divine Being? If the Bible contain all the information on this subject, that can be considered *original* and *decisive*, then every antecedent idea of the nature of that unity, should give place to its own declarations. What reason have we for imagining that the 'Unity of God' at all resembles the unity of any individual creature? If God reveal himself to mortals, it must be in the language of mortals; and it is a marvellous fact that the terms of such a revelation, on the subject of the Divine Unity, should directly convey the idea that *that Unity is not like* the unity of any of his creatures! In the earliest discoveries of sacred truth, terms are applied to the Supreme Being which directly convey the notion of plurality, while that plurality is at the same time associated with unity. The proofs of this fact offer themselves to us in various parts of the Old Testament; and no reasonings, founded on the pride and arrogance of eastern monarchs, in their royal proclamations, or on the supposition of angels being associated

with the Deity in his acts and decisions, can invalidate the plain import of scriptural language, without, at the same time, impeaching the veracity of God. It is acknowledged that the Jewish Scriptures were specially designed to counteract and prevent polytheistic ideas. We might, therefore, naturally expect that the language of such writings would be carefully freed from the possibility of being perverted to the support of such ideas; much less would they directly sanction them. Why then are plural nouns and pronouns, in connexion with verbs of the singular number, so frequently employed? Why are the attributes of Divinity ascribed to a certain character, appearing in various forms, and on various occasions, to patriarchs and prophets? and why do prophetic writers ascribe to the Messiah these same attributes under a more permanent form of humanity? It is impossible to answer these inquiries on any principle of consistency with the harmony of revelation, if we reject the doctrine of what is called, for want of a better name, the *Trinity*?

Some of these arguments are amplified at considerable length in the first discourse; and, in addition to them, Mr. W. cites the language of Christ in the baptismal institution, and the apostolic benediction of St. Paul, in the Second Epistle to the Corinthians. On this latter passage he has the following remarks.

“That this form of blessing includes in it a prayer, it would be a waste of words to prove. To whom then is this prayer addressed? Had it been simply said, *“The love of God be with you all, Amen!”* no one, I suppose, would have hesitated to say, that when the Apostle thus expressed himself, he presented, in his heart, a petition to the Father of mercies, for the manifestation of his love to the believers at Corinth. On what principle of criticism, then, are we to interpret the expression *“The grace, or favour of our Lord Jesus Christ,”* an expression so precisely the same in form, in a different sense? in a sense that does not imply Jesus Christ’s being the object of a similar inward aspiration? And the same question might be asked with regard to the remaining phrase, *“The communion of the Holy Spirit.”* It should be considered too, that the Corinthians would at once associate the phraseology employed, with the terms of the initiatory ordinance of baptism, to which they had submitted on their entrance into the Christian church. They would perceive the coincidence between the one and the other; and would understand the apostle as addressing himself, in their behalf, to the three persons, in whose name they had, upon his own instructions, been baptized. I would only ask, how can we suppose an inspired man, or even a man of common understanding, to recommend, in the solemn language of prayer, his converts and brethren to the love of God, and to the favour and communion of two of his creatures; or to the love of God, the favour of a man, and the communion of an attribute, or influence, or energy? and that too not only in terms so exactly

alike, but with a precedence given to the creature in the order of address?" pp. 18—19.

'The supreme divinity of Jesus Christ' is the subject of the next four discourses; and it is discussed in a style of very superior ability. Vigorous thinking, eloquent reasoning, and solid, dispassionate, and masterly criticism, are happily combined in this part of the series. We should feel peculiar pleasure in analyzing Mr. Wardlaw's own abstract of the argument contained in the fifth discourse; but this would not be sufficiently compendious for our purpose; and we shall, therefore, content ourselves with selecting a few of the principal reasonings on this interesting theme.

On its 'vast importance' he has the following excellent observations.

'Contemplate, in the first place, *its own nature*. There are some doctrines which we at once perceive, as soon as they are stated, I do not say to be of no value, (for nothing which God has been pleased to make known, is destitute of value,) but to be doctrines of comparatively minor consequence, while there are others, which we as immediately discern to be of essential and vital importance. To the latter of these classes the doctrine before us will, without hesitation, be referred by every reflecting mind. If it be, indeed, a truth, that Jesus Christ is GOD OVER ALL, it is utterly impossible, that it can be a truth of subordinate magnitude. The simple statement of it is enough to shew that it must rank as a *first principle*; an article of prime importance; a foundation stone in the temple of truth; a star of the very first magnitude in the hemisphere of Christian doctrine. For my own part, I believe it to be even more than this; a kind of central sun, around which the whole system of Christianity, in all its glory, and in all its harmony, revolves.'

'This view of its importance is confirmed, when we consider it, secondly, *in its connection with our most interesting and solemn duties*. I mean the duties which we owe to the great object of supreme reverence, worship, and obedience. If Jesus Christ be not God, then we, who offer to him that homage of our hearts, which is due to God alone, are, without doubt, guilty of *idolatry*; as really guilty as the worshippers of the deified heroes of Greece or Rome. We are guilty, like them, of "changing the glory of the incorruptible God, into an image, made like to corruptible man;" of thus alienating the honours of him, who hath declared, that he "will not give his glory to another." This, surely, is no trifle. But is it on the other hand a trifle, is it fitted to excite no serious concern, no uneasy apprehension, to withhold Divine honour from one to whom it is due? to divest of his supreme dignity, and to equalise with ourselves, puny worms of the dust, one whom angels and archangels adore as "God over all, blessed for ever?" Consequences of such magnitude, on both sides, certainly stamp with immense importance the enquiry on which we are now entering.'

'The same thing is manifest, thirdly, from *the intimate relation*

which this doctrine bears to others.—It is an integral part of a system of truths, which stand or fall along with it. It is connected, for example, in the closest manner, with the purpose of Christ's appearance upon earth, and the great design of his sufferings and death; that is, with the vitally important doctrine of *atonement*:—this doctrine again is inseparably connected with the corruption of human nature, and the universal guilt of mankind:—this, in its turn, essentially affects the question respecting the true ground of a sinner's acceptance with God: the necessity of the regenerating influences of the Holy Spirit; the principle and motive of all acceptable obedience, and other points of similar consequence. It is very obvious, that two systems, of which the sentiments on subjects such as these are in direct opposition, cannot, with any propriety, be confounded together under one common name. That both should be Christianity is impossible; else Christianity is a term which distinguishes nothing. Viewing the matter abstractedly, and without affirming, for the present, what is truth, and what is error, this, I think, I may with confidence affirm, that to call schemes so opposite in all their great leading articles, by a common appellation, is more absurd, than it would be to confound altogether those two theories of astronomy, of which the one places the earth, and the other the sun, in the centre of the planetary system. They are, in truth, *essentially different religions*. For if opposite views as to the object of worship, the ground of hope for eternity, the rule of faith and duty, and the principles and motives of true obedience;—if these do not constitute different religions, we may, without much difficulty, discover some principle of union and identity amongst all religions whatever; we may realise the doctrine of Pope's universal prayer; and extend the right hand of fellowship to the worshippers at the Mosque, and to the votaries of Brama.'—pp. 31—33.

And so *would* many of the advocates of modern Socinianism. The consequence does not oppose their principles; and at Constantinople, or Calcutta, it would not oppose their practice if they acted consistently with those principles. What is the amount of all that is advanced about the innocence of mental error, and the acceptableness of any and of every form of religious worship, whether Pagan, Mahometan, or professedly Christian, but the result of that indifference which on this subject is the characteristic of scepticism and of Socinianism? We are persuaded that among nominal Christians, *the spirit* of both systems is far more prevalent than some imagine, and is both the cause and the effect of their influence. It is on this account we rejoice in the solemn conviction of the importance of just views of Divine truth,—views which pervade all the reasonings and appeals of the volume before us. Mr. W. is not a mere disputant, supporting a point because he has subscribed an orthodox creed and belongs to a church that demands his professional vindication of it, but because he is “fully persuaded” of its accord-

ance with the oracles of God, and is supremely anxious to impress on the minds of others the same convictions.

After these preliminary remarks, Mr. W. vindicates the text, 1 John v. 20. which he has affixed to each of the four discourses, from the critical misconstruction of it in the Socinian controversy.

‘The whole verse runs thus:—“*And we know that the Son of God is come, and hath given us an understanding, that we may know him, that is true; and we are in him that is true, even in his Son, Jesus Christ; this (or he) is the true God, and eternal life.*” I am quite aware of the ambiguity arising here from the appearance of a *double antecedent*. By “him that is true,” it is said, we are to understand *the Father*; and to this appellation, which is the remote antecedent, the expression, “this is the true God” may refer, as well as to “his Son, Jesus Christ,” which is the immediate antecedent.

‘On this subject let me request your attention to the following brief remarks. It is the established *general rule*, that the personal, or the demonstrative, should be considered as referring to the *immediate antecedent*. To this general rule there are two cases of exception:—1st. When obvious and indisputable necessity requires the contrary.* But in the instance, in our text, no such necessity can be pleaded, except on the *previous assumption* of the certainty that Jesus Christ is not the true God. Were this antecedently demonstrated, it might justify a deviation from ordinary practice. But to proceed on such an assumption is to beg the question in dispute. 2d. When the immediate antecedent holds no prominent place in the sentence, but is introduced only incidentally, the remote being obviously the chief subject, having the entire, or greatly preponderating emphasis in the

* Thus, when Peter, addressing the Jewish Council respecting the man that had been cured of his lameness, says, “Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, even by him, doth this man stand before you whole. *This is the stone which was set at nought of you builders, which is now become the head of the corner.*” Acts iv. 10, 11. No one ever imagines that because the lame man is the immediate antecedent, “*This is the stone,*” must be interpreted as referring to him. The same *impossibility of mistake* exists, as to the reference of the demonstrative pronoun, in the following verse of the Second Epistle of John: “For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. *This is a* “deceiver and an antichrist.” In shewing that the pronoun in the words of our text should be understood as referring to the remote antecedent, Mr. Belsham introduces this latter passage, and he mentions no other as a “*similar case!*” Of the degree of parallelism, and of the candour evinced in such a reference, I may safely leave the reader to form his own judgement.—Belsham’s *Calm Inquiry into the Scriptural Doctrine concerning the Person of Christ.* pp. 232, 233.

mind of the writer. It requires only the reading of the verse to satisfy any candid mind, that this is not the case here; and that no reason exists on *this* ground for any departure from the general rule.'—pp. 37—39.

Having proved that the text really refers to Jesus Christ, Mr. W. proceeds to shew by the citation of numerous passages, what is the 'current phraseology' of the New Testament on this subject; and adverts to the improbability that they are either 'interpolated, mistranslated, or misinterpreted.' He then introduces the following judicious remarks.

'But it may be alledged, that there are other passages of scripture which speak a very different language from those which have been quoted: passages, in which Jesus is spoken of as *inferior* to the Father;—as sent by the Father; as *obeying* and *serving* the Father: as *receiving a commission*, and executing a work, *given him to do*. All this we at once admit, with the very same readiness and cordiality with which we admit his having been a *man*. I address myself to those who acknowledge the scriptures as the word of God, and who are consequently satisfied that they cannot in reality contradict themselves. To such, I propose the following simple question:—which, of the two views—that which asserts the *mere humanity* of Jesus Christ, or that which affirms the union of his *humanity* with true and proper *divinity*—affords the easiest and most complete reconciliation of these apparent contrarieties, and the fairest solution of the difficulty thence arising?—On this principle, we cease to wonder at the seeming contrarieties. We perceive them to be merely apparent; nay, to be such as we had every reason previously to expect. If then, this be a key which fits all the wards of this seemingly intricate lock, turning amongst them with hardly a touch of interruption, catching its bolts, and laying open to us in the easiest and completest manner, the treasures of divine truth;—if this be a principle, which, in fact, does produce harmony and consistency, while the rejection of it gives rise to difficulties without number; is not this of itself a strong presumptive evidence, that the principle is correct and well founded?' 'I shall probably have occasion,' observes Mr. W. 'to touch again on the reasonableness of this principle—a principle which might be reduced into a general rule of interpretation:—that of two contending systems, that one ought to be preferred which not only affords a natural explanation of those texts, by which it seems to be itself supported; but, at the same time, furnishes a satisfactory principle of harmony between them, and those other passages which have the appearance of countenancing its opposite.' pp. 45—47.

By this philosophical canon the true interpretation of nature is conducted. When apparently opposite facts are ascertained by experiment and observation, and are supported by equal amounts of evidence, the scientific inquirer does not reject either

class of phenomena; he forms no anticipations;* he has no antecedent conceptions; his conclusions rest on the authority of established facts, and are founded on a sufficiently extensive induction. He considers the opposition in question, as resulting solely from his limited and partial knowledge; and if, in his attempts to generalise and classify the subjects of his investigation, he discovers a principle which reconciles and harmonizes every seeming contrariety, he willingly adopts it. What well authenticated facts are to the philosopher, the assertions of Scripture are to the religious inquirer who has just views of the evidence and authority of revelation. Whether the one can satisfactorily explain the facts, or the other, the assertions, are questions which ought not to affect the admission of either. But in another part of this article we intend to enter more fully into the *ultimate* grounds of religious belief; we shall therefore proceed in our analysis of Mr. W.'s discourses on the Divinity of Christ.

Having stated the principle to which we have adverted, he illustrates, at some length, an argument founded on the general scope and tenour of scriptural language, and exhibiting an indirect, though powerful testimony on this subject. He considers,

'The views which are uniformly given in the scriptures, of the unparalleled and inexpressible love of God, in the gift of his only begotten Son;—the marvellous condescension and grace of Jesus Christ himself, 'which the strongest possible terms are employed to express;—the depth of interest, the warmth of admiring transport and adoring gratitude, excited in the bosoms of the New Testament writers, by the contemplation, and even by the passing thought of the love of Christ;—the representations given of the height of glory and honour, dominion and power, to which Jesus is exalted, as the consequence and reward of the work finished by him when on earth;—and, finally, the singular claims of Jesus on the love and obedience of all his followers.'

The language used on these subjects, Mr. W. proves to be utterly extravagant and unaccountable on the hypothesis that our blessed Redeemer was no more than a mere human prophet, commissioned, like other prophets, to impart to mankind the will of God. The more we contemplate this argument, the greater importance it acquires in our estimation.

* *Rationem humanam, qua utimur ad Naturam; anticipationes Naturæ, (quia res temeraria est et præmatura); at illam rationem, quæ debitis modis elicitur a rebus interpretationem Naturæ, docendi gratia, vocare consuevimus. NOV. ORG. xxvi.* How applicable is this Baconian aphorism to theological inquiries! Ed.

Incidental passages often assist us in forming a more accurate conception of a writer's feelings and sentiments, than formal and elaborate confessions. They are striking indications of the sincerity and ardour of those feelings; they prove them to be interwoven with all the texture of his thoughts; and by their connexion with subjects apparently remote from the train in which they might be systematically introduced, they are clearly evinced to be in his view of predominant interest and importance. In such cases it is evident the feelings are not factitious, nor the sentiments merely professional; and we can appreciate the honesty as well as the force of his convictions. While this criterion, had we leisure to expand and illustrate its principle, might apply to the evidence of Christian character in general, and the true style and tone of Christian preaching in particular, it becomes peculiarly interesting in its application to the writings and discourses of inspired apostles. By enabling us to ascertain the fact in reference to them, we are instructed as to our individual duty, unless we deem the example and belief of primitive Christians of no consequence; and we can feel no hesitation in determining which class of sentiments is most consonant to the records of such example and belief—that which this volume opposes, or that which it defends. The little use Socinianism makes of the New Testament—the terms of depreciation which it applies to the epistolary parts of it in particular—the frequent necessity to which it is reduced of lowering the tone of apostolic feeling—and the absence and rejection of every thing like devotional sentiment in this frigid zone of nominal Christianity—leave us no cause for doubt in our conclusions.

In the third and fourth discourses, Mr. W. expatiates at large on the *direct* proof of the Divinity of Christ from the ascription to him of the *names*, the *attributes*, the *works*, and the *worship*, belonging exclusively to the only true God: and here the evidence is most satisfactory and complete. Every text which the piercing scrutiny of modern criticism renders ambiguous or doubtful, is cautiously omitted; not because in each instance he admits the propriety of such doubts, but because he is anxious to prove that the authority of truth is not confined to a few insulated passages, and to adduce unquestionable and decisive testimonies. Nor is Mr. W. contented with bare citations, and a dogmatic application of them; he discusses each testimony minutely; and his argument is critical as well as theological. He meets fairly and ingenuously the objections of the most subtle Socinians; occasionally adopts even the reading of what they call the 'Improved Version;' and detects with admirable skill the latent sophistry of the most refined and complicated reasonings. We were particularly pleased with

the remarks on Rom. ix. 5; and as they afford an ordinary specimen of Mr. W.'s ability in refutation, we shall insert the whole of his observations on the text.

' Rom. ix. 5. "Of whom (the Israelites) *as concerning the flesh*, the Christ came, *who is over all*, God blessed for ever." (ἐξ ὧν ὁ χριστὸς, τὸ κατὰ σάρκα, ὁ ὢν ἐπὶ πάντων θεὸς, εὐλογητὸς εἰς τὰς αἰῶνας. This seems abundantly plain; so plain, and so decisive, that if there were not another text in the whole Bible, directly affirming this great truth, I know not how I should satisfy myself in rejecting its explicit testimony.—It has accordingly been put upon the rack, to make it speak, by dint of torture, a different language.

' It might, perhaps, be enough to say, respecting this passage, that according to the order of the original words, the received translation is the most direct and natural rendering. This, so far as I know, no one has ventured to deny. All that has been affirmed is, that it is *capable of bearing* a different sense. And this accordingly has been attempted in no fewer than five different ways:

' Of whom, by natural descent, the Christ came. God, who is over all be blessed for ever.'*—Whose are the fathers, and of whom—the Christ came, who is above them all (the Fathers). 'God be blessed for ever!'—'Of whom the Christ came who is over all things. God be blessed for ever!'†—'Of whom the Christ came, who is *as God*, over all, blessed for ever!'‡—And by a conjectural emendation, 'Of whom the Christ came, (and) whose, or of whom is the Supreme God, blessed for ever.'§

With regard to the last of these various modes of evading this troublesome text, the severest terms of reprobation are not too strong. *Conjectural emendation* of the original text, is an expedient which all critics are agreed, nothing but indispensable necessity can in any case justify. In the present instance, the alteration is not only a most unwarrantable liberty with the sacred text, but even if on this ground it were admissible, it is liable to other objections, on principles of syntax, and of propriety as to sense. These, however, it is needless to state; because the emendation itself, although still suggested, as in its nature 'most happy and plausible,' and spoken of in terms that shew evident reluctance to part with it||, is acknowledged to be unsupported by a single manuscript, version, or authority, and is not insisted on. I must be allowed, however, to add, without questioning the *ingenuity* of its inventor, that its *plausibility* can only be felt by a mind strongly prepossessed in favour of the meaning which it is designed to support.

The translation again, which qualifies the meaning of the term *God*, and to mark its being used in an inferior sense, introduces a

* Placing the full stop after *σάρκα*.

† In this and the preceding, it is placed after *ἐπὶ πάντων*.

‡ The received punctuation is retained.

§ Ω, ὁ is the conjectured reading here for ὁ ὢν.

|| Belsham's *Calm Inquiry*, p. 224.

particle that has nothing corresponding to it in the original—"who is *as* God," &c. is so completely gratuitous, so totally unwarranted by any thing that bears the remotest resemblance to principle; nay, so directly inconsistent with that ascription of supremacy and of eternal blessings, which is in the very verse connected with the name; that I should not have thought of mentioning it, had it not been for the sake of showing to what shifts a critic, even of eminent talents, (Wakefield,) may be reduced when, rejecting the plain and obvious meaning of a text, he is desirous to strike out something new, and to give it a turn that is original, and peculiar to himself.

"I mention it also, indeed, as being a sufficiently convincing evidence, that this critic did not feel himself satisfied with the other expedient adopted by his friends in general, which, by altering the punctuation, would convert the latter part of the verse into a doxology. And it is not to be wondered at, that he should have felt this ground untenable. For there is not one of these three ways in which this has been attempted, which has not been shewn to involve either a violation of a principle of syntax, or a deviation from the ordinary, perhaps I should say, the invariable arrangement of the words, when an ascription of praise is intended (invariably at least in the practice both of the Septuagint and the New Testament writers), or both these anomalies together. But besides these considerations as to the construction of the words in the original, there is something in the *antithetical* form of the sentence, which clearly indicates the same thing, and confirms, if such confirmation were necessary, the common translation. I allude, as you will perceive, to the phrase, "*according to the flesh.*" Is not this expression intended to *distinguish* what he was *thus*, from what he was otherwise? Does it not immediately suggest the question—"What was he else?—What was he *not* according to the flesh?"—The ordinary translation of the phrase in question conveys the precise meaning of the original:—"as concerning the flesh," that is "*as far as respects the flesh;*" or, "*as to his human nature,*" which is thus contrasted with that higher view of his person, according to which he was the possessor of underived and independent existence. Remove from the words this idea of antithesis, and you deprive them of all force and meaning whatever; you convert them into a useless and unnatural pleonasm, which adds weakness instead of strength and propriety to the expression and the sentiment: "He could not be better or greater than Abraham or Isaac *by this fleshly origin,*" and to insist so particularly upon it would have rendered the matter more marked and certain; but there is a magnificent rise in the climax when we come to read that this "Christ who came of the fathers according to the flesh was indeed, and in reality GOD BLESSED FOR EVER!" As to translating the words in question "*by natural descent,*" not only is it liable to the objection in all its force, which has just been stated; but it is likewise a most arbitrary freedom with the words themselves, which is utterly inadmissible, and deserving of the severest reprehension." pp. 69—72.

To a note, in which are inserted some observations on this text, extracted from one of our former volumes,* is added the following ingenious remark.

‘ Against the conjectural alternative of ὁ ὢν into ὢν ὁ,—there is another consideration, which I do not find adverted to by any of the writers above referred to, but which appears to me very decisive. It arises from the situation of the conjunction καὶ in the fifth verse. In it and the verse preceding, there is evidently an enumeration of articles which constituted the peculiar honour of the Israelitish people. Οἱ τινὲς εἰσιν Ἰσραηλιταὶ ὧν ἡ υἱοθεσία καὶ ἡ δόξα, καὶ αἱ διαθήκαι, καὶ ἡ νομοθεσία καὶ ἡ λατρεία καὶ αἱ επαγγελίαι; Ὡν οἱ πατέρες ΚΑΙ ἐξ αὐτῶν, οὐ χωρὶς τοῦ κατὰ σάρκα ὁ ὢν ἐπὶ πάντων θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας, ἀμήν. Nothing can be more evident, than that the καὶ here brings us to the closing particular in the enumeration ’ p. 420, note D.

We could with pleasure extract numerous passages equal to these in rational criticism, and conclusive reasoning. At the same time, we frankly confess, that there is not much novelty or originality in the general arguments; nor is this to be regretted. Novelty in religion is always to be suspected. It cannot be supposed, that after the lapse of seventeen centuries, during which the most ingenious, perspicuous, and devout minds, have been employed in ascertaining the sense of Scripture, that much that is *radically* and *substantially* new, can be discovered. And it is no slight confirmation of our faith, that the identical reasonings in defence of the great peculiarities of Christian truth, which appear in the masterly volume before us, may be found in a host of advocates that have preceded him. Each age, however, has its “Jannes” and its “Jambres;” and it is well that each age has its powerful and eloquent defenders of the “faith once delivered to the saints.” We rejoice in the accession of Mr. Wardlaw to this sacred cause.

In our next number we shall willingly prosecute our analysis of his valuable discourses.

(To be concluded in the next Number.)

Art. III. *Philosophical Transactions* of the Royal Society of London. For the Year 1813. Part I. 4to. pp. 156. price 14s. G. and W. Nicholl, Pall-Mall.

1. *On a New detonating Compound.* In a Letter from Sir Humphrey Davy, I.L.D. F.R.S. to the Right Hon. Sir Joseph Banks, Bart. K. B. P. R. S.

THIS extraordinary compound was first discovered at Paris; but the mode of preparing it was very carefully kept secret. The fact of the discovery was communicated to Sir H. Davy,

* E. R. Vol. V. pp. 331, 332.

by a philosophical correspondent, who merely stated, that it was a combination of azote and chlorine.

Sir H. had made many unsuccessful attempts to combine these substances, before this fact came to his knowledge; but on renewing his efforts after he had been made acquainted with it, he had the satisfaction of accomplishing his object; and of producing a compound, which, from its properties, there can be no doubt was the same as that made at Paris.

The combination, however, appears to have been made, in this country, in the first instance, by Jno. James Burton, jun. in the course of some experiments on the action of chlorine on nitrate of ammonia; but he did not examine it, and it was not until Sir H. was reminded of this circumstance by his friend Mr. Children, that the compound was directly formed, and its properties were examined. Sir H. D. found that the combination was formed equally well by exposing a solution of oxalate of ammonia, or a weak solution of pure ammonia, to the action of chlorine, as by a solution of the nitrate; but the combination was less permanent in the solution of ammonia, than in the others. Its preparation, under any circumstances, requires the utmost caution.

This compound has the colour and transparency of olive oil, but it is less viscid. Its smell is extremely offensive, and its effect on the eyes is pungent and distressing. When introduced under water into the receiver of an air pump, the receiver being afterwards exhausted, it assumes the elastic form, and in this state it is rapidly absorbed or decomposed by water. If warm water is poured upon it in a glass vessel, it expands into a globule of elastic fluid, of an orange colour, and which diminishes as it passes through the water.

It explodes at so low a temperature that even the heat of the hand is sufficient for that purpose; and such is the force of its explosion, that a globule not larger than a grain of mustard seed, when warmed by a spirit lamp, broke the glass tube which contained it, into very minute fragments. A vivid light, and a sharp report, accompany its explosion. A minute globule of it thrown into a glass of olive oil, oil of turpentine, or naphtha, exploded with great violence, and shattered the glass into fragments. Its action with ether is slight, a small quantity of gas being disengaged, and a substance resembling wax formed. The action of alcohol converts it into a white, oily substance, destitute of explosive properties. A particle of it brought into contact with a small portion of phosphorus under water, produces a brilliant light, with disengagement of azotic gas; but if the quantity of the new compound exceed the bulk of a mustard seed, the vessel is uniformly broken. With mercury it forms a substance resembling corrosive sublimate, a portion of

gas being at the same time disengaged. It has no action on tin, zinc, sulphur, or resin. It detonated most powerfully when it was thrown into a solution of phosphorus, in alcohol, or ether. In muriatic acid it disappears without explosion, elastic fluid being rapidly disengaged. It exhibits no particular action with dilute sulphuric acid, but it disappears in the liquor of Libavius, to which it imparts a yellow tinge.

From these facts Sir H. Davy concludes, that it is a combination of chlorine and azote, and is probably precisely the same as that discovered at Paris. The extraordinary circumstance of its expansion into an elastic fluid being attended with heat and light, which stands alone among chemical phenomena, Sir H. thinks has the nearest analogy with the evolution of light in the discharge of an air gun, and both have probably the same cause. The mechanical power produced by the detonation of this remarkable compound, and the velocity of its action, appear to be greater than those of any other body yet known.

II. Observations relative to the near and distant Sight of different Persons. By James Ware, Esq. F. R. S.

The observations contained in this paper, are rather of a miscellaneous nature, and do not involve the investigation of any particular point of inquiry connected with the subjects to which it relates. Some of the facts, however, are curious, and may admit of useful application.

Considerable pains have been taken by Mr. Ware, to ascertain the proportion of persons, in the different classes of society, who are affected by near-sightedness; and he finds reason to conclude, that it is very considerably greater in the higher classes, than in the lower. This peculiarity of vision is rarely met with in early life; and, in these cases, Mr. W. condemns the early use of concave glasses, as they have a tendency to fix the imperfection, and render it permanent, while the natural efforts of the eye, unaided by glasses, are frequently capable of correcting the slighter degrees of it. He remarks also, that when the aid of a concave glass is first resorted to, it is important to select the lowest number which is suited to the eye; for, though the number above that, may afford the most perfect vision, yet, after sometime, it becomes necessary to change it for one still higher, until at last it may become difficult to procure one sufficiently concave to afford the correction requisite for distinct vision.

Mr. Ware gives an account of some experiments with Belladonna, made to determine its effects on the range of distinct vision, the results of which agreed with those obtained by Dr. Wells; these experiments, however, shed no light on the means by which the eye is enabled to accommodate itself, with such

perfect precision, to near and remote objects; Mr. W. observes, that he has seen many instances of persons of very advanced age, and who had been a long time accustomed to the use of convex glasses of considerable power, having ceased to require their assistance, their eyes having undergone some change which enabled them to see perfectly without them. It is, perhaps, not easy to determine the nature of the change which produces this alteration. It has been attributed by some to the absorption of adipose substance, which is found in the orbit. Mr. W. supposes it to happen from a partial absorption of the vitreous humour, by which the axis of the eye becomes lengthened.

He remarks, also, that from his own experience, near-sighted persons have not so extensive a range of vision as others have; and that, contrary to general belief, the defect of near-sightedness does not diminish with the approach of age. Several instances of a change of vision from long to short-sightedness, he informs us, have come under his notice, which were relieved by the use of leeches and evacuant remedies. This change was not connected with age; for though several of the individuals in whom it occurred, were rather advanced in life, others had scarcely arrived at the age of puberty.

V. The Bakerian Lecture. On the elementary Particles of certain Crystals. By William Hyde Wollaston, M.D.
Sec. R. S.

Our knowledge of the figure of the ultimate particles of bodies, can be derived only from theoretical considerations; but their truth or fallacy, as applied to the formation of crystallized bodies, may, in general, be subjected to the test of pretty rigorous demonstration.

There are some forms of crystal, of very frequent occurrence, with respect to which, there is considerable difficulty in determining its primitive form, and, consequently, the figure of its ultimate or elementary particles. This is especially the case with the regular octoedron, a form which is common to a great variety of bodies, in which it is extremely difficult to decide whether the octoedron, or the tetraedron, is entitled to a preference, since they are so easily convertible into each other. And, in either case, the elementary particles assigned to them by Haüy, are but ill adapted to form the basis of any permanent crystal.

The object of Dr. Wollaston, on this occasion, is, to shew with what admirable simplicity the supposition of the elementary particles being perfect spheres, which, by their mutual attraction, have assumed that arrangement which brings them

most intimately into a state of mutual contact, will remove every difficulty relative to bodies which assume these forms of crystallization. The idea is at once simple and ingenious; and might have maintained the claim of originality, if the same theory had not been employed by Dr. Hook, to explain the structure of the crystals of quartz, and to which the attention of Dr. W was directed by a friend. This, however, can hardly be considered as detracting from the originality of Dr. W.'s first suggestions, since he had engaged to make his theory the subject of the Bakerian Lecture, before his attention was directed to the micrographia, and, consequently, before he was acquainted with the fact of its having been anticipated in any degree by Hooke.

Dr W. shews in how perfect a manner the octoedron, the tetraedon, and the acute rhomboid, may be deduced from elementary particles of this form; and he remarks, with truth, that the simplest arrangement of the most simple solid, affords a complete solution of one of the most difficult questions in crystallography. In the subsequent part of the lecture, he proceeds to shew, that particles having the form of oblate spheroids, will form the obtuse rhomboid; and that the hexagonal prism will result from oblong spheroids, arranged according to the law of their mutual attraction. This theory, however, does not apply, with equal advantage, to the cube; for though spherical particles, placed four and four above each other, would form a crystal of that figure, yet that is not an arrangement which they would naturally assume; and there are objections to the supposition of its being formed of oblate spheroids. If, however, a cubical crystal be supposed to consist of spherical particles of two different kinds, but all of the same magnitude, then, Dr. W. observes,

‘ If it be required that, in their perfect intermixture, every black ball shall be equally distant from all surrounding white balls, (this mode of distinguishing the particles is used in reference to the plate by which the subject is illustrated,) and that all adjacent balls of the same denomination shall also be equidistant from each other; these conditions will be fulfilled, if the arrangement be cubical, and that the particles will be in equilibrio.’

This view of the subject recommends itself by its simplicity, and by its correspondence to the present theory of chemical combination, where the crystallized body is a compound.

VI. *On a Substance from the Elm Tree, called Ulmin.* By James Smithson, Esq. F. R. S.

The properties of Ulmin were first examined by the celebrated Klaproth; and that which Mr. Smithson had the opportunity of analyzing, was derived from the same source, both spe-

cimens having been supplied from Palermo, by the same individual. When in masses, it is almost of a black colour; in thin slices, it is transparent, of a deep red, which is the colour also of its concentrated solution; but if much diluted, the solution becomes yellow. It slowly restores the colour of turnsole paper, which has been reddened by an acid.

Most of the acids decompose the solution, and occasion a copious precipitation, the liquid affording, on evaporation, a salt of which the base is potash. From several experiments made with that particular view, Mr. S. estimates the proportion of potash in ulmin at 20 per cent.; which would appear to be in the caustic state, since no mention is made of the extrication of carbonic acid when an acid is added to its aqueous solution. The precipitate, when dried, has a glossy, resinous appearance, and is very sparingly soluble either in alcohol or water; nor does the addition of ammonia or carbonate of soda to the water, increase its solubility; but on the addition of potash, it becomes abundantly soluble, the solution having all its original properties. Ulmin would appear, therefore, to be more nearly allied to extraction matter than to the resins. M. S. submitted some Ulmin, obtained from an elm tree growing in Kensington Gardens, to similar experiments. It appeared to differ principally in containing a higher proportion of alkali.

VII. On a Method of Freezing at a Distance. By William Hyde Wollaston, M. D. Sec. R.S.

The principle on which this process is founded, is precisely the same with that of Professor Leslie, the object in both being to condense the vapour formed by the spontaneous evaporation in vacuo, by which means the temperature of the liquid is rapidly reduced so low, as to occasion it to freeze. Dr. Wollaston's contrivance, however, has the merit of being extremely simple and unexpensive, while Professor Leslie's requires the aid of an air-pump. It consists of a glass tube, having its internal diameter about 1-8th of an inch, and terminated at each end by a ball about an inch in diameter, but being bent to a right angle at each extremity, at the distance of half an inch from each ball. One of the balls is to be about half full of water, and the remaining part of the cavity, as perfect a vacuum as can be obtained by the method employed in the formation of these sort of instruments. When the instrument is used, the empty ball is to be immersed in a freezing mixture of salt and snow, and if the vacuum is tolerably perfect, the water in the other ball is converted into a mass of ice in a few minutes. The theory of its action will be sufficiently obvious to those who are at all familiar with chemical science.

IX. A Description of the solvent Glands and Gizzards of the *Ardea Argula*, the *Casuarus Emu*, and the long-legged *Casowary*, from New South Wales. By Sir Everard Home, Bart F.R.S.

The principal difference in the structure of these organs, as described in this paper, is in their magnitude, in the number of cells of which each gland is composed, and in the situation which they occupy in the cardiac cavity, circumstances which may probably have some relation to the quality of their food, and the ease with which it may be digested. The glands of the *Casuarus Emu*, which is a native of the fertile island of Java, are of small size; and it is an instance of design deserving of particular notice, that the gizzard in this bird is so placed, that the food may pass along the canal without being subjected to its grinding operation, and it appears, therefore, to be called only into occasional employment; while the *Struthio Camelus*, which inhabits the deserts of Africa, has glands of a more complex structure, and the gizzard is so situated, that the whole of the food must be submitted to its action.

There is also a most remarkable difference in the length of the intestinal tube in each, which Sir Everard Home conjectures to be connected with their circumstances as to food, the former being only six feet in length, while in the latter they are seventy-two feet. These are the two extremes, and the whole seem to form a series in which the structure of the digestive organs becomes the more fitted to economize the food, when the country, which each species inhabits, becomes less fertile, and the supply of food consequently more precarious, because less abundant.

X. Additional Remarks on the state in which Alcohol exists in fermented Liquors. By William Thomas Brande, Esq. F.R.S.

In a former communication, inserted in the Transactions for the year 1811, Mr. Brande adduced pretty strong evidence in support of the opinion, that the alcohol obtained from wine, by distillation, was merely separated by that process; but still the proof could not be considered as demonstrative, until it could be shewn that the alcohol might be procured in a separate state by means purely chemical, such as were known to be capable of effecting the separation of alcohol from water. This Mr. Brande has at length accomplished, and the details are given in the paper now before us. In order to effect the separation of alcohol from wines, it is requisite that the colouring and extractive matter be previously separated, which Mr. Brande has found may be readily effected by the acetate, or subacetate of lead, or

the subnitrate of tin. The addition of either of these substances to wine, occasions a dense precipitate to be thrown down, but the subacetate of lead is the most powerful in its action, and occasions the most immediate and perfect separation of these matters, as well as of the acid which wine usually contains. After this precipitation of the colouring and extractive matter, a colourless liquid is obtained, from which the alcohol is speedily separated by the addition of dry subcarbonate of potash. The proportion of the subacetate of lead, employed by Mr. B. was about one-eighth of a concentrated solution, but a little excess is of no importance, since it does not interfere with the result. The proportion of alcohol obtained from wine by this means, corresponds very nearly to the proportion afforded by distillation, except when the proportion contained in any wine is below 12 per cent.

Mr B. considers the action of the subcarbonate of potash not an accurate test, for this agent produced no separation in a dilute solution of alcohol in water containing 4 per cent; and in a solution, containing 8 per cent, it effected the separation of only seven parts; but in stronger solutions, containing sixteen or twenty parts, it always separated the whole with a 0.5 per cent. The proportion of alcohol obtained, therefore, from the different kinds of wine by this method, corresponded very nearly to that obtained by distillation, as stated in the table given with Mr. Brande's former communication. From an examination of a number of specimens of what were considered good port wines, Mr. Brande has determined their average strength to be about 22 per cent. of alcohol, by measure.

There can be no doubt, now that these facts are ascertained, that the colouring and extraction matter contained in wines, have a very important influence in modifying the effect of the large proportion of alcohol which they contain; for the different effects produced by the potation of wine, and of spirit and water of the same degree of strength, is a matter of general experience. To what change the improvement of wine, by age, is to be attributed, we have yet to learn.

XI. *On a new Variety in the Breeds of Sheep.* By Colonel David Humphreys, F.R.S. In a Letter to the Right Hon. Sir Joseph Banks, Bart. K.B. P.R.S.

Colonel Humphreys has here presented us with a curious history of a new variety of sheep, which originated in the flock of an American farmer, residing in the state of Massachusetts. It appeared, in the first instance, in a single male individual, the peculiarity, or, rather, deformity of whose structure, was afterwards propagated in the flock, in the expectation that it would be advantageous to the farmer, from its being less capa-

ble of making its way over the fences, in a country where the fences are, in general, less secure than with us.

This breed is distinguished principally by the shortness of the fore-legs, which are always bent like an elbow, and the feet are turned inwards in walking, so that their gait is awkward, and they can neither run nor leap so well as other sheep. Their general organic structure appears, also, to be more infirm, and they do not fatten so well as the common breeds. When put into an inclosure with other sheep, they are observed to separate themselves into a distinct flock.

The most remarkable circumstance in this account, is, the facility with which this peculiarity of form was propagated, so as to establish a distinct and permanent variety; and the fact is the more important, as it furnishes us with a satisfactory theory of the origin of the varieties which exist among other genera of animals.

XII. *Experiments to ascertain the coagulating Power of the Secretion of the gastric Glands.* By Sir Everard Home, Bart. F.R.S. Communicated by the Society for promoting the Knowledge of Animal Chemistry.

The property of coagulating animal fluids, which is possessed by the internal membrane of the stomach of animals, is well known; and the object proposed by these experiments, was, to determine whether this property belonged to the whole of the secretions poured out by the internal membrane, or was peculiar to that formed by the gastric glands, and was communicated by that medium to the other secretions found in the cavity of the stomach. With this view some experiments were first made with the internal membrane of the stomach of several quadrupeds, birds, and fishes. No part of the membrane of the hog's stomach, possessed the coagulating power, except that near the pylorus where the glands are situated. Both the crop and gizzard of birds were found to produce coagulation; but the gizzard was the most speedy in its effect. The stomachs of the shark, salmon, and thornback, were found to possess the same property, but in different degrees.

The gastric glands were next dissected from the stomach of a turkey recently killed; care being taken to remove them without making any opening through the inner membrane. A comparative experiment was then instituted with equal weights of these glands, and of the internal membrane of the turkey's stomach, and of that of the calf, in its recent and dried state. They all coagulated milk, but the membrane of the stomach of the turkey, was the most slow and feeble in its action.

From these results Sir Everard thinks himself entitled to conclude, that it is the fluid secreted by the gastric glands that alone possesses this power, which it communicates to all the rest. This inference does not appear quite so well established to us as it does to its Author; nor can we assent to the truth of the concluding remark, that 'Coagulation appears to be the first change the food undergoes in the process of digestion;' because this is a change which seems to belong only to albuminous fluids; and the first action of the digestive process on alimentary matter, already firm and solid, must undoubtedly be directly solvent.

XIV. An Appendix to Mr. Ware's Paper on Vision. By Sir Charles Blagden, F.R.S.

In confirmation of the views of Mr. Ware, that short-sightedness occurs most frequently in the higher classes, particularly among the students at the Universities, Sir Charles Blagden here relates the progress of this affection as it occurred in his own person. At that early period of life when education usually commences, his vision was extremely perfect; but he became short-sighted as he grew up, though it was in the commencement so trifling as to be corrected by a common watch glass. It afterwards increased so much as to require the use of a concave glass, of low number, which was changed for others, successively, of higher numbers, as the affection became more troublesome. He attributes it entirely to a habit of study, and fondness for reading, acquired in early life, and the influence of which, on his vision, was not corrected by the occasional intervention of any occupation or amusement which required the eyes to be directed to distant objects. Sir Charles observes, that

'Children born with eyes which are capable of adjusting themselves to the most distant objects, gradually lose that power soon after they begin to read and write; those who are most addicted to study become near-sighted more rapidly; and if no means are used to counteract the habit, their eyes at length lose, irrecoverably, the faculty of being brought to the adjustment for parallel rays.'

He relates an experiment which he made many years ago, to determine how far the similarity of the images, seen by each eye, contributed to make them impress the eye as one. The objects selected were the alternate cavities and ridges of a fluted marble chimney-piece; and when the optic axes were so adjusted, that the first ridge and concavity of the fluting, as seen by one eye, should fall in with the second ridge and concavity, as seen by the other eye, the fluting appeared perfectly distinct

and single, but it appeared to be about double the distance that it really was from the eye, and, consequently, to be magnified in proportion.

XV. *A Method of drawing extremely fine Wires.* By William Hyde Wollaston, M. D. Sec. R. S.

The contrivance recommended by Dr. Wollaston for this purpose, is extremely simple, and of very easy application in practice. A wire of gold or platina, is to be introduced into the centre of a rod of fine silver, which is then drawn into fine wire by the usual means. As silver wire used for lace and embroidery, is frequently as fine as the $\frac{1}{300}$ of an inch in diameter, if the gold wire introduced into the centre of the rod has $\frac{1}{18}$ the diameter of the silver, then, when it is drawn into wire of $\frac{1}{300}$ of an inch, the diameter of the gold will be $\frac{1}{3,000}$ of an inch, and of such wire 550 feet will weigh only one grain. By these means, however, Dr. W. reduced platina to the extreme tenuity of $\frac{1}{30,000}$ of an inch in diameter, but the tenacity seemed to be impaired when the fineness exceeded $\frac{1}{18,000}$ of an inch, and wire of this diameter supported $\frac{1}{12}$ of a grain before it broke. The silver coating is easily removed from these wires by nitric acid; but, as when they exceed in fineness the $\frac{1}{2,000}$, or $\frac{1}{3,000}$ of an inch, they are managed with difficulty, from being easily disturbed by slight currents of air, and from being nearly invisible, and not at all perceptible to the touch; Dr. W. recommends that the silver coating should not be removed from the extremities, and by this means they are kept stretched, and are easily applied to the purposes for which they are wanted.

XVI. *Description of a single lens Micrometer.* By William Hyde Wollaston, M. D. Sec. R. S.

This instrument is admirably adapted for the purpose of measuring the diameter of the extremely fine wires, which are occasionally employed in the construction of philosophical instruments. Its external form is that of a common telescope, consisting of three tubes. The scale by which the object is measured, occupies the place of the object glass, and consists of a series of small wires about $\frac{1}{30}$ of an inch in diameter, equidistant from each other, and formed into divisions by a regular variation in the length of the wires with a view to facilitate the computations of the observer. This then forms a scale of equal parts. The lens is placed at the smaller end of the instrument, and having a focal length of only $\frac{1}{12}$ of an inch, it admits a small perforation to be made in the brass mounting at the distance of about $\frac{1}{25}$ of an inch from its centre, through

which the divisions of the scale can be seen distinctly by the naked eye, on account of the smallness of the aperture through which it is viewed. The object to be measured is placed between a pair of plain glasses which slide before the lens, and which admit of adjustment by means of a screw, and the lens also has a small motion by means of the cap, for the purposes of adjustment. As the indications of the scale must be different according to the distance to which the tube is drawn out, it is necessary to determine these with precision, before the instrument is completed. In Dr. W.'s, instruments each division of the scale corresponds to $\frac{1}{16000}$ of an inch when it is at the distance of 16-6 inches from the lens, and since the apparent magnitude in small angles, varies in the simple inverse ratio of the distance, each division of the scale will correspond to $\frac{1}{3000}$ of an inch at the distance of $8\frac{3}{16}$ inches, and the intermediate fractions $\frac{1}{6000}$, $\frac{1}{7000}$, will be found at intervals of 1-66 inch. These intervals should be marked on the outside of the tube.

In order to determine the value of each division of the scales with accuracy in the first instance, on which the excellence of the instrument must depend, it is necessary to employ a wire, of which the diameter has been determined with great care, for any error in this process, will, of course, pervade all the future admeasurements for which the instrument may be employed. Dr. W. recommends, for this purpose, that the diameter of this wire should be deduced from the specific gravity of the metal. The specific gravity of gold, for example, being 19-36, a cylindrical inch will weigh 3,837 grains, and consequently a wire of pure gold, drawn out fifty-two inches in length, shall weigh five grains, and will be of the diameter of $\frac{1}{2000}$ of an inch. The accuracy of the instrument will be still greater, if this method be pursued with several wires of different diameters, but weighed with equal care, and the subdivisions of the exterior scale made to correspond to the average of their indications.

XVIII. *On the Tusks of the Narwhale.* By Sir Everard Home, Bart. F. R. S.

Much uncertainty has prevailed on this subject, and the general report of those persons who are employed in the Greenland fishery has been, that the female Narwhale is destitute of tusks, and that the male has one only. From one of these persons (Mr. Scoresby, jun.) Sir Everard Home received the skull of a female, in which the sutures were firmly united, and yet there was no appearance of tusks, though a male skull

which appeared to be about the same age, had a tusk four feet long.

These facts then afforded some evidence of the truth of the general opinion of those employed in the Whale-fishery; but on reference to Anderson's description of Iceland, Greenland, and Davis's Straits, published in 1684, Sir E. found an account of a female skull which had been brought to Hamburg, and which had two tusks, the left being seven feet five inches long, and the right, seven feet. And in another work, published in 1706, by Tycho L. Tychoricus, he found an account of a skull, having the left tusk seven feet long, and the right, imbedded and completely concealed in the skull, nine Danish inches in length. In consequence of these contradictory statements, the skulls of the Nar-whale, in the Hunterian Museum, were examined by means of the saw, when the rudiments of the tusks, not yet protruded from the bony substance, were discovered. In two male skulls, in which the left tusk was seven feet nine inches, and four feet respectively, the right tusk (about ten inches long) was completely imbedded in the bone, and was still more than seven inches distant from the front of the skull. In one of the specimens there was an external opening, leading down to the point of the tusk. Sir E. considers these as milk tusks; they are perfectly solid throughout, while the full grown ones are hollow nearly through their whole length. The left tusk, therefore, appears much earlier than the right; and so rare is it to meet with an instance in which they are both visible, that a captain of a Greenland ship, who had been thirty-five voyages, informed the Author, that he had once only, and that from the mast head, seen a male Nar-whale with two tusks. The female skull, sent to Sir E. by Mr. Scoresby, when cut into, was found to contain two milk tusks, similar to those in the male: they were about eight inches long, and had advanced to within two inches and a quarter of the front of the skull, and there was a canal leading from the point of each to the external surface; the tusks, therefore, appear much later in the female than in the male. These facts prove that the name *Monodon Monoceros*, given to this species by Linnæus, is an improper one.

Art. IV. *The Lives of the Puritans*: containing a Biographical Account of those Divines who distinguished themselves in the Cause of Religious Liberty, from the Reformation under Queen Elizabeth, to the Act of Uniformity, in 1662. By Benjamin Brook, 3 vols. 8vo, pp. xxviii, 1515. Price 1l. 16s. Black, London. 1813.

(Concluded from our last Number.)

WE avail ourselves of the present occasion to furnish our readers with a concise view of the origin and progress of Religious Liberty in England; referring them for particulars, to Mr. Brook's Introduction, which fills a hundred pages of the first volume. It is a good summary of ecclesiastical history, for the period which it comprises.

The passions of men sometimes afford the occasions of good, which their principles would never present; and the methods which they employ for the gratification of their sensual or ambitious appetites, are directed by the invisible hand of God, to an end which never entered into their contemplation. This was remarkably the case with Henry the Eighth, whose opposition to the papal power, did not originate in the love of true religion, nor was it intended for the advancement of Freedom. Strongly attached to the Romish Church, and honoured by its head with the title of Defender of the Faith, as a reward of his service in advocating the cause of the Church against Luther, there was no probability that the English Monarch would become an instrument of impairing the pontifical authority, and of delivering kingdoms from its grasp. His passion for Anne Boleyn, however, produced, eventually, in England, effects similar to those which, in other countries, resulted from the religious intrepidity of the Reformers. Inflamed by passion, and irritated against the supreme Pontiff, who opposed obstacles to its gratification, by hesitating to divorce him from Catharine his queen, he resolved on the adoption of measures, by which his project of a union with Anne Boleyn might be accomplished, and his resentment manifested against the Pope. He claimed the supremacy in his own kingdom, and compelled the clergy to submit to his authority as the head of the Church; and thus dissolved the connexion which had long subsisted between the ecclesiastics of England, and the papal court.

This change of the supremacy was in favour of liberty, though the king maintained it in the most absolute manner. It was an innovation on the established usage of ages; it broke the spell of superstition, and divested the authority of the Church of that veneration which gave it the air of sanctity. The change of power, also, was in itself a circumstance which could not fail of affording excitement to the reflections of men; and as it was made at a time when the Continent was agitated by religious con-

troversy ; while the sparks struck by the energy of Wickliffe's doctrines were yet alive ; and when the art of printing was prepared to aid in the diffusion of knowledge ; it was an event of great importance in the history of religious freedom. The grounds on which a temporal prince rested his title to spiritual dominion, were sure to be examined by some superior mind, which would pronounce this authority a usurpation, and contest its claims. This assumption of supremacy was resisted by the clergy ; but the royal power bowed them to its will. The refusal to acknowledge this authority, was afterwards a character of the Puritans, as it is now of Dissenters ; we perceive, however, that before the rise of the Puritans, the principle of resistance to *religious dominion* in princes, was avowed by the ministers of the Church.

The supremacy of a layman over all ecclesiastical persons and things, is a gross anomaly in a Church which boasts of its supposed apostolical constitution, and contends that bishops are exclusively the order of men to whom Christ has committed its government ! Laymen preside in the ecclesiastical courts as the king's judges ; and their authority is not only independent on the bishops and clergy, but it may give sentence in opposition to their interests and their will. In the Church of England, even excommunication is not an act of the clergy. The government of the apostolical Churches, was essentially different from the ecclesiastical policy of England. Of whatever excellence, therefore, the Established Church may boast, she is not entitled to affix the epithet Apostolical to her designation.

Though Henry discarded the authority of the pontiff, he still retained most of the tenets of the Church of Rome ; and while he persecuted and burnt Protestants for denying the real presence, he put Papists to death for refusing to acknowledge his supremacy. In 1539, the Bloody Statute of the Six Articles, was enacted, establishing transubstantiation, communion in one kind, the celibacy of the clergy, vows of chastity, private masses, and auricular confession ; and it awarded death as the penalty of their violation. The reading of the Scriptures in the common tongue, which had been conceded, was now prohibited. This haughty monarch was thus trampling, with proud disdain, on the rights of faith and of conscience, when, in 1547, death delivered his subjects from his tyranny.

On the demise of Henry the supremacy was exercised by the Council, into whose hands the Government was committed by the late king's will, during the minority of Edward the Sixth, his son and successor, then in his tenth year, and was used with comparative moderation ; yet, in some instances, it was exerted with rigour and cruelty, as in the severities towards Middleton, and in the execution of Joan Bocher, which has affixed an in-

delible stain on the name of Cranmer. The Reformation made important progress in this reign. The worst acts of the preceding, were repealed ; and the alterations made in the offices of the Church, the general use of the Scriptures, the compilation of the Homilies, the frequency and freedom of preaching, the return of many worthy men, who had sought an asylum in distant countries from the cruelties of Henry, and who were accompanied by some foreign Protestants, were circumstances highly favourable to the cause of religious liberty.

It was in this reign that the disputes on the clerical vestments originated, which, how unimportant soever they may appear to some persons in the present day, were of great consequence in those times, and in their results have proved beneficial to posterity. The reforming clergy, in general, opposed the use of them, and Latimer, Coverdale, Taylor, Rogers, Bradford, and Philpot, the glory of the Reformation, declaimed against them. The scruples and opinions of *such* men, it will be allowed, were conscientious. It would have been well if the clerical habits, together with the rites and ceremonies of the Church, had been left indifferent. This was very much the case in Edward's reign with respect to the former ; but the circumstances which attended Hooper's nomination to the see of Gloucester, in 1550, furnished a striking exception to the general practice. This preferment he declined because of the impiety of the oath of supremacy, which required him to swear by the Saints ; and on account of the Popish garments used in the Church. The king removed the former objection by cancelling the obnoxious words with his own pen : but the other difficulty remained. As he was not allowed to decline the office of bishop, and as no concession was made to his scruples in relation to the habits, his case was very hard, but it was rendered still more grievous by the severities which, at the instigation of Ridley, were employed by the Council to force his assent. He was imprisoned for several months, and if credit be given to a passage in Fox's " Acts and Monuments," his life was in danger. The differences were eventually compromised. Hooper consented occasionally to wear the episcopal robes ; and took possession of the see. From this event, Nonconformity to the rites and ceremonies of the Established Church may be dated.

Mary succeeded her brother in 1553. Of a gloomy and sullen temper, bigoted in her attachment to the Church of Rome, directed by her confessor, and ruled by her clergy, she determined on the extirpation of heresy, as Protestantism was now called, and on reducing the Church to the standard of uniformity. The fires of Smithfield blazed, and the bodies of many of the faithful became fuel to their flames. Others of them preserved their lives by rapid flight into foreign countries ; and

sought in distant lands that protection for their religion which was denied them at home.

In these circumstances of popish persecution, and protestant suffering, the aversion of the exiles to the usages of the Church of Rome, was not likely to diminish; and their objections to them were further strengthened by intercourse with the Reformed Churches abroad. A large proportion of the English refugees settled at Frankfort, where they were accommodated with the use of the French church, on condition of not opposing its doctrines and modes of worship. In accordance with this agreement, they prepared a new liturgy, and abolished the use of the surplice. Their harmony, however, was interrupted by the interference of Dr. Cox, who had been tutor to King Edward, and who was a man of high spirit. On his arrival at Frankfort, he interrupted the public service by introducing the responses of the English liturgy; and this conduct occasioned a division, and gave rise to the Puritans, and eventually to a separation from the Established Church, the one party afterwards conforming, and the other persevering in their attempts to obtain the removal of the offensive articles. 'They could not, with a good conscience, submit to the superstitious inventions and impositions of men in the worship of God;' and employing their zeal, their labours, and their influence, to promote a purer reformation, they were called Puritans.

The terrors of the National Church, in which popery now triumphed, were insufficient to deter many Protestants from assembling together in different parts of the country, who conducted their worship according to the form prescribed by King Edward's liturgy. A considerable congregation of them met at Stoke, in Suffolk, and were so fortunate as to escape the vigilance of their persecutors. But the leaders of other societies of this description fell a sacrifice to the relentless cruelty of Bonner, bishop of London; and many of their members either perished in prison, or were burned at the stake. These societies, adhering to the ritual appointed in Edward's reign, in opposition to the authority of the reigning prince, afforded a precedent to those Protestants, who could not comply with the requisitions of the state; in subsequent periods, and who, in Elizabeth's time, formed themselves into congregations distinct from the National Church. The former can be justified only on the same principles which are asserted in vindication of the latter. The inglorious and bloody reign of Mary terminated, together with her life, in 1558.

The accession of Elizabeth diffused through the Protestant part of the nation, and among the English exiles, that joy, which the hope of sharing in the blessings of a protestant government was calculated to excite. But the love of Elizabeth for an osten-

tations religion, and her imperious spirit, were soon displayed; and the first acts of her government in relation to the Church, dissipated the hopes which the friends of enlarged protestantism had cherished.

The 'Act of Uniformity' prescribed an exclusive form of worship, and was so far from giving any relief to the scruples of tender minds, that the observance of the disputed points was rigorously ordained. Through the whole of this reign, the provisions of this act were enforced with unsparing severity.

The 'Act of Supremacy' invested Elizabeth with uncontrolled authority in religion, and contained a clause, empowering the Queen, and her successors, 'as often as they shall think meet, and for as long time as they shall please, to exercise under her, and them, all manner of spiritual, or ecclesiastical jurisdiction, to visit, reform, redress, order, correct, and amend all errors, heresies, schisms, abuses, contempts, and enormities whatsoever.'

On this was founded the authority of the Court of High Commission—the most terrible and iniquitous of all institutions ever established in this kingdom. 'Its methods of inquisition, and of administering oaths,' says Hume, 'were contrary to all the most simple ideas of justice and equity.' Into this court many of the best of men were cited, and the commissioners sported themselves in all the insolence of office, and with the most wanton acts of oppression and tyranny. Mr. Brook's volumes supply ample details of the shocking oppressions of this inhuman inquisition.

The persecution of the Puritans, at length compelled their separation from the National Church. In 1566, many of the Puritans held a consultation, in which they resolved, 'That since they could not have the word of God preached, nor the sacraments administered in the National Church, without the imposition of offensive articles; and since there had been a separate congregation in Queen Mary's time, it was their duty to break off from the public churches, and to assemble as they had opportunity, in private houses, or elsewhere, to worship God, in a manner that might not offend their consciences.' This is the date of Separation.

The Puritans proceeded farther. On the 20th of November 1572, several of the leading men among them, assembled at Wandsworth, on the banks of the Thames, and formed themselves into a distinct society, on the presbyterian model. After repeated attempts to obtain relief from the impositions under which they suffered, they resolved, in one of their assemblies, in 1586, to introduce a reformation in the best manner they could, independently on the ruling powers; and to this resolution upwards of five hundred Divines subscribed.

The principle of separation was carried much farther by the

Brownists, who received that appellation from their founder, Robert Brown, in 1581. They denied the Church of England to be a true Church, and separated themselves entirely from her communion. They maintained, that each congregation was a Church, and competent in all respects to choose its ministers, and to manage its own affairs; and were, in this respect, the precursors of the Independents.

Many of the Brownists were great sufferers for nonconformity, and some of their ministers were put to death. The cases of Greenwood, Barrow, and Perry, which are detailed by Mr. Brook in the former part of his second volume, are very interesting and affecting; and their execution affixed an indelible disgrace on the Queen, Archbishop Whitgift, and the High Commission. Greenwood and Barrow, gave such testimonies, at the place of execution, of their unfeigned piety towards God, and of their loyalty to the Queen, and prayed so earnestly for her prosperity, that on their behaviour being reported to her by Dr. Raynolds, she expressed concern at having consented to their execution. When she inquired of the Earl of Cumberland, what kind of end they made, he replied, 'A very godly end, and prayed for your Majesty.' It was the detestable practice of Whitgift, and his associates in persecution, to attribute disaffection to the state to such as opposed only ecclesiastical assumptions; a practice which is not yet wholly discarded. But the Brownists were criminals only as they were Nonconformists.

The Brownists entertained more correct notions of religious liberty, than any of the early Nonconformists. They insisted that religion, in all its principles and practice, was completely independent on civil authority. Though these sentiments are the only ones which can be supported, they were so novel at this time, as to offend the great body of the Puritans, who employed the pens of their leading men to write against them. Through the whole of Elizabeth's reign, the cause of liberty made great progress. The impediments which were raised against it, by the despotic authority of the Queen, and by the cruelties of her ecclesiastics, only encouraged and imboldened its supporters; and in the voluntary association of religious persons, to worship God according to their consciences, in opposition to human power, it attained a glorious triumph.

In 1603, the pedantic James succeeded Elizabeth; and as the degrading opinions which he had expressed of the English Church were well known, the Puritans flattered themselves with such alterations as would admit of their comprehension. With this expectation they presented a petition to him, signed by upwards of a thousand Ministers who sought the reformation of the Church. But the Hampton Court Conference soon

taught the Puritans what they had really to expect from this monarch, whose character was a compound of despicable meanness, and gross hypocrisy, and who ruled by a system which he, not improperly, denominated kingcraft. Conformity to all the royal demands, or the alternative of suffering, was prepared for them. 'Your party shall conform, or I will hurry them out of the land, or else I do worse,' said the King to Dr. Reynolds, the principal advocate of the Puritans in this mock conference; and he kept his word.

For the edification of all who perceive the tendencies of dissent to destroy independent feelings in its ministers, and the manly freedom which establishments produce in the clergy, we introduce a notice of the behaviour of the highest dignitaries of the Church to this contemptible monarch. 'Bishop Bancroft falling on his knees before the king, on this occasion, and with his eyes raised to him, said, "I protest my heart melteth for joy, that Almighty God, of his singular mercy, has given us such a king, as since Christ's time hath not been;" and Whitgift exclaimed; "Undoubtedly your Majesty speaks by the special assistance of God's spirit."'

In Bancroft, James found a suitable successor to Whitgift, and a proper instrument of his own tyranny. Many of the Puritans again sought refuge from persecution, abroad. Among others, Henry Jacob, who had given great offence to the late queen, by the sentiments which he published on the Article of Christ's descent into Hell, removed to Holland, where he had some debates with the more rigid Brownists on the question—Is the Church of England a true Church? which he affirmed, and which they denied. At Leyden, he embraced the opinions of John Robinson, on Church Government, and returning to England, in 1616, he communicated with his friends on the propriety of forming separate congregations on the model of the Leyden Society. The result of their deliberations was the formation, in the above year, of the first Independent or Congregational Church in England.

In 1625, Charles the First was proclaimed king of England. After the example of his predecessors, he continued the persecutions against the Puritans, who felt the severities of the Council Table, the Star Chamber, and the High Commission, now in the plenitude of their power. The clergy preached the doctrines of passive obedience and non-resistance, with debasing servility; and Dr. Manwaring, a royal favourite, openly maintained that, 'The king is not bound to observe the laws of the realm, concerning the subjects' rights and liberties, but that his royal will and pleasure, in imposing taxes, without consent of parliament, doth oblige the subjects' conscience on pain of eternal damnation.' Laud, first made bishop of London,

and afterwards, on the death of Abbot, in 1633, Archbishop of Canterbury, suspended, fined, imprisoned, and ruined, the Nonconformists. Hard must be the heart which can remain unmoved at the detail of this prelate's relentless cruelties. Dr. Alexander Leighton, father of the pious Archbishop Leighton, who had written against the Church with warmth and freedom, in his "*Zion's Plea against Prelacy*," was, by a warrant from the High Commission, brought before Laud; and, without examination, committed to Newgate, where he was treated with excessive harshness. When brought to trial, that iniquitous Court, at Laud's instigation, inflicted the following unmerciful and barbarous sentence upon him; '*That he should be degraded from his ministry, should have his ears cut, his nose slit, be branded in the face, whipped at a post, stand in the pillory, pay £10,000, and suffer perpetual imprisonment!*' This horrible sentence being pronounced, Laud pulled off his hat, and, holding up his hands, gave thanks to God, "who had given him the victory over his enemies." This is the man whom certain Reviewers panegyryze as a saint! For other instances of his shocking severities we refer to Mr. Brook's volumes. These dreadful extremities compelled many families to expatriate themselves, and to seek an asylum in the inhospitable deserts of America, till the ruling authority prohibited the Puritans from leaving the kingdom. These migrations were in favour of the extension of liberty.

The tide of oppression, which had long been flowing, began now to ebb. On the 3d of November, 1640, the Long Parliament assembled, the members of which were all Churchmen, and the majority of them persons of gravity and wisdom. The *first* acts of this Parliament will never fail to interest and to gratify the man who has any love to human kind, and whose feelings accord with genuine liberty. They released the victims of Laud's persecutions from their bondage, some of whom had been imprisoned ten years, others twelve, and some even fourteen. They abolished the horrible Courts of Star Chamber and High Commission, and prescribed bounds to the royal prerogative. Had the king been willing to adopt principles of justice as the basis of his government, the constitution of England might, at this time, have been renovated, and its liberties established. But the arbitrary measures of that unhappy monarch proceeded till they produced a civil war, in the convulsions of which royalty and episcopacy were overthrown.

Our approbation of the acts of the Long Parliament has its limits. We cannot approve of *all* its early acts; and we especially except against its interference in religion. The government of the Church was now presbyterian; and the Parliament, in unison with the Assembly of Divines, published several

harsh and persecuting ordinances; especially the ordinance against blasphemy, to which the penalty of death was attached, and which subjected persons questioning the lawfulness of infant baptism, to imprisonment! The Presbyterians were earnest in pressing uniformity of religion, and were enemies to the rights of conscience. Persecution is as odious in the hands of a Parliament, or of an Assembly of Divines, as when employed by Kings, or Bishops, or Popes; and the establishment of presbyterianism, is as incompatible with the rights of mankind, as is that of episcopacy. The restrictions and severities of the Presbyterians, were so much the more inexcusable and shameful, as they themselves had so recently suffered, and had so bitterly complained of the injustice of persecution.

In the interval between the dissolution of the monarchy, in 1649, and the Restoration, in 1660, the genuine principles of religious liberty made great progress. In the latter part of that period, greater deference was paid to the claims of conscience, than at any former time; and as the consequence of the freedom then enjoyed, different sects of Christians arose, and grew, and multiplied.

Charles the Second, on the Restoration, in 1660, assured the Nation, that he should grant liberty to tender consciences. With the examples of bad government and of religious intolerance, which the preceding reigns presented before his eyes, and disciplined by adversity, it was natural to expect from the new sovereign, those attentions to the equal rights and to the welfare of his subjects, which might give permanency to his government. But temperance and justice are virtues the last which princes learn. Contrary to his most solemn declarations, and against the interests of his subjects, he sanctioned an exclusive establishment; and, in 1662, the 'Act of Uniformity' was passed, commanding conformity to the Book of Common-Prayer, and to the Rites and Ceremonies of the Church; when upwards of 2000 ministers were ejected from their livings, and exposed to innumerable hardships. This, however, was an event in favour of liberty. These worthy men were dispersed, as clouds are driven by the storm, to dispense their influence, and to shed their blessings on dry and thirsty lands. As Mr. Brook's volumes do not come lower than this date, we must here break off our narrative, a favourable occasion for resuming it will offer itself in our review of Dr. Toulmin's History, now on our table.

We shall abridge the account of Penry, from Mr. Brook's 2d. vol. pp. 48—68.

John Penry, M. A. was born in Brecknockshire, in the year 1559, and educated, first at Cambridge, then at St. Alban's-Hall, Oxford, where he took his degree of M. A. in 1586.

'When he first went over to Cambridge,' says Wood, 'he was as arrant a papist as ever came out of Wales, and he would have run a false gallop over his beads with any man in England, and help the priest sometimes to say mass at midnight.' He soon, however, renounced popery; and after taking his degrees, became a preacher in both Universities, where, according to the same authority, he was accounted 'a tolerable scholar, an edifying preacher, and a good man.' Becoming dissatisfied with the Church, he left the University, and settled at Northampton. He then associated with the Brownists, and suffered greatly for his adherence to their tenets.

About the year 1587, he was convened before Archbishop Whitgift, Bishop Cooper, and other High Commissioners; and charged with having asserted, in a book which he had published, 'that mere readers, meaning such as could not, or would not preach, were no ministers;'—an opinion which he might surely have been permitted to maintain without molestation. This opinion, however, was declared by the Bishop of Winchester, to be an 'execrable heresy,' which Whitgift confirmed. 'It is a heresy,' said the bishop, 'and thou shalt recant it as a heresy.' 'Never,' replied Penry, 'God willing, so long as I live.' Penry was committed to prison, and after a month's confinement, was discharged. Soon after his release, the pursuivants were sent to apprehend him; but could not find him. Being disappointed of their object on searching his house, they ransacked his study, and took away such of his books and papers as they pleased. In 1590, on the publication of Martin Mar-Prelate, and other satirical pamphlets, a special warrant was issued by the Council to seize him as an enemy to the State; but he had retired into Scotland, where he continued till 1593. While in the north, he made many observations for his own use, relative to religion, and drew up a petition, which he intended to present to the queen, as a representation of its true state. The contents of this petition were conveyed in firm, but rude language, and he returned with it into England, having his observations also with him. Soon after his arrival in London, he was apprehended in Stepney parish, by the information of the Vicar, and was convicted of felony in the King's Bench, before the Lord Chief Justice Popham. During his confinement he underwent an examination, in which he expressed, without reserve, his opinions relative to the Church, but protested, in very strong terms, his loyalty to the Queen, and his obedience to the government. The readers of this examination will be convinced, that Penry was a man of good sense, and of great energy and decision of character.

'We are ready' he says, 'before men and angels, to shew and justify our meetings, and our behaviour in them, earnestly desiring that we may serve God with peace and quietness; and that all men may witness our upright walking towards our God, and all the world, especially towards our prince and government. We know the meeting in woods, in caves, in mountains, &c. is a part of the cross of the Gospel, at which the natural man will easily stumble; but we rejoice to be in this mean estate for the Lord's sacred truth. The question should not be so much *where* we meet, as *what we do* at our meetings; whether our meetings and doings be warranted by the word of God, and what constraineth us to meet in those places.'

'We are bound to observe the pure worship of God, though it be in woods, in mountains, or in caves.'

It was at first intended to indict Penry for the books which he had published in his name; but, by the advice of his Counsel, he drew up a paper, which was the means of stopping the proceedings. In this declaration, which is dated May 10th, 1593, he insists, that the statute on which he was indicted, was not intended to include such as wrote against the ecclesiastical establishment *only*, but that it relates to persons who shall defame her Majesty's *royal person*; that he was perfectly innocent in this respect; and that, if he had been guilty, he ought to have been accused on the oath of two witnesses within one month after the committing of the crime, and have been indicted within one year; otherwise, the Statute clears him in express words. When he appeared on his trial, the court, being apprehensive that his declaration would occasion an argument at law, set aside his printed books, and indicted and convicted him on the contents of his *petition* and *private observations*, which had been taken from his desk by violence. A minister and a scholar condemned to death for private papers found in his study! These were, indeed, days of vengeance! The injured Penry addressed a supplicatory letter to the Lord Treasurer Burleigh, enclosing a very interesting protestation.

In this latter he writes as follows—

'My days, I see, are drawing to an end, and, I thank God, an undeserved end, except the Lord God stir up your honour, or some other, to plead my cause, and to acquaint her Majesty with my guiltless state. The case is most lamentable, that the private observations of any student, being in a foreign land, and wishing well to his prince and country, should bring his life with blood to a violent end.'

'These my writings,' he declares in his protestation, 'are not only the most imperfect, but even so private, that no creature under heaven, myself excepted, was privy to them, till they were seized.'

His allegiance he avows in these terms.

‘ The authority of her Highness, I am most willing and ready to defend, and maintain against all the persons and states under heaven, to the loss of my life ten thousand times if it were required. And I take the Lord to record, that, to my knowledge, I am sure that day has not passed over my head, since the Lord, under her gracious reign, hath brought me to the knowledge of the truth, wherein I have not prayed for the blessing of God, both external and internal, to be fully poured forth upon her right excellent Majesty’s throne, government, and dominions.’

Penry solicited a conference in the presence of the Queen and the Council, but it was denied. The petition of his wife on his behalf was dismissed; and all the intercessions of his friends for his life were in vain. Penry’s death was determined on; and Archbishop Whitgift was the first man who signed the warrant for his execution! Of the parties in this scene, in which are the points of resemblance to the Apostles most discernible? In Whitgift, or in Penry? The warrant was immediately sent to the sheriff, who, the very same day, erected a gallows at St. Thomas Waterings, and, while the prisoner was at dinner, sent his officers to bid him make ready, for he must die that afternoon. Accordingly, he was taken in a cart to the place of execution, and, without being allowed to address the people, or to make any profession of his faith towards God, or his loyalty to the Queen, he was turned off, about five o’clock in the afternoon, May 29th, 1593, in the 34th year of his age, his soul doubtless taking its station under the altar, among them ‘ that were slain for the word of God, and for the testimony which they held.’ He left a widow and four poor children. It is supposed that this great and good man, for so we presume to call him, was the first, after the commencement of the Reformation, who preached the Gospel in Wales.

The following sentiments, copied from his declaration, but not included in Mr. Brook’s account, are a proof of the superiority of his mind.

‘ Lastly, I most humbly and earnestly beseech their honours and worships into whose hands this writing of mine shall come, to consider, that ’tis to no purpose that her Majesty’s subjects should bestow their time in learning, in study and meditation of the word, in reading the writings and doings of learned men, and of the holy Martyrs which have been in former ages, especially the writings published by her Majesty’s authority, if they may not, without danger, profess and hold these truths which they learn out of them, and

‘ that in such sort as they are able to convince all the world
 ‘ that will stand against them, by no other weapon than by
 ‘ the word of God. I beseech them also to consider, what a la-
 ‘ mentable case ’tis, that we may hold fellowship with the
 ‘ Romish Church, in the inventions thereof without all danger,
 ‘ and cannot without extreme peril, be permitted in judgement
 ‘ and practice to dissent from the same, where it swerveth from
 ‘ the true way. And as they find the things of special mo-
 ‘ ment in religion, I beseech them in the bowels of Jesus
 ‘ Christ to be a means unto their Majesty and their Honours,
 ‘ that my cause may be weighed in even balance. Life I de-
 ‘ sire not, if I be guilty of sedition, of defaming and dis-
 ‘ turbing the quiet state of her Majesty’s peaceable govern-
 ‘ ment. Imprisonments, indictments, arraignments, yea, death
 ‘ itself, are no meet weapons to convince the conscience,
 ‘ grounded upon the word of God, and accompanied with so
 ‘ many witnesses of his famous servants and Churches.’

In Mr. Brook’s work the reader will frequently meet with curious information, and interesting anecdote. We shall furnish a few miscellaneous articles from it for the instruction and amusement of our readers.

Circumstances are much altered at Cambridge since 155 when Lever, fellow of St. John’s College, reproving the courtiers in his sermon for their rapacity in appropriating to their own use monies intended for the University, proceeds as follows,

‘ There be dyverse ther which ryse dayly betwixt foure and fyve of the clocke in the mornynge; and from fyve untill syxe of the clocke, use common prayer, wyth an exhortation of God’s worde, in a common chappell; and from syxe unto ten of the clocke, use ever eyther private study or common lectures. At tenne of the clocke they go to dynner, where as they be contente wyth a peny pyece of biefe amongst foure, havynge a fewe porage made of the brothe of the same byefe, wyth salte and otemel, and no- thyng els.

‘ After thys slender dinner, they be either teachynge or learnynge untill fyve of the clocke in the evening, whenas they have a supper not much better than theyr diner. Immedyatelye after the wyche, they go eyther to reasonynge in problemes or unto some other studye, untill it be nyne or tenne of the clocke; and there beyng without fyre, are fayne to walke or runne up and downe halfe an houre, to get a heate on their feete, when they go to bed.’

Our readers will, with pleasure, peruse the following extract, from the account of Bernard Gilpin, though to some of them, its contents may not perhaps be new.

' The celebrated Lord Burleigh being once sent into Scotland, embraced the opportunity, on his return, to visit his old acquaintance at Houghton. His visit was without previous notice; yet the economy of Mr. Gilpin's house was not easily disconcerted. He received his noble guest with so much true politeness, and treated him and his whole retinue in so affluent and generous a manner, that the treasurer would often afterwards say, "he could hardly have expected more at Lambeth." During his stay, he took great pains to acquaint himself with the order and regularity of the house, which gave him uncommon pleasure and satisfaction. This noble Lord, at parting, embraced his much respected friend with all the warmth of affection, and told him, he had heard great things in his commendation, but he had now seen what far exceeded all that he had heard. "If Mr. Gilpin," added he, "I can ever be of any service to you at court or elsewhere, use me with all freedom, as one on whom you may depend." When he had got upon Rainton Hill, which rises about a mile from Houghton, and commands the vale, he turned his horse to take one more view of the place, and having fixed his eye upon it for some time, he broke out into this exclamation: There is the enjoyment of life indeed! Who can blame that man for refusing a bishopric? What doth he want, to make him greater, or happier, or more useful to mankind?' Vol. I. p. 262.

A tribute equally honourable to the noble Statesman, and to the worthy Pastor.

We are glad to find that Mr. Batchelor, who was one of the licensers of the press in 1643, was so upright and so liberal in his office, as the following account by Edwards, a fierce presbyterian, in his gangræna, represents him.

' There is one Master John Batchelor who hath been a Man-midwife, to bring forth more monsters begotten by the Devil, and born of the Sectaries, within these last three years, than ever were brought into the light in England by all the former licensers, the bishops and their chaplains, for fourscore years. He hath licensed books pleading for all sorts of Sectaries,—yea, he hath licensed unlicensed Books printed before he was born, as a pamphlet entitled "Religious Peace," made by one Leonard Busber, and printed in 1614; wherein there is a pleading for a toleration of Papists, Jews, and all persons differing in Religion;—and that it may be lawful for them to write, dispute, confer, print, and publish, any matter touching religion. I am afraid that if the Devil himself should make a book, and give it the title 'a Plea for Liberty of Conscience, with certain reasons against persecution for Religion,' and bring it to Mr. Batchelor, he would license it, not only with a bare *imprimatur*, but set before it the commendations of a *useful treatise, a sweet and excellent Book, making for love and peace among brethren.*' Vol. III. p. 34.

Truth can never suffer from its conflicts with error. It

shrinks not from the most accurate scrutiny; and our confidence in it, is honourable only as we are willing to submit it to the closest examination, without betraying fears of its final prevalence. It is an apostolic maxim, that 'we can do nothing against the truth, but for the truth.'

Mr. Brook dedicates his work to 'the rising generation among the various denominations of Protestants.' We add our recommendation to his, that the young persons for whom he discovers such true regard, and for whose welfare he expresses the most benevolent wishes, may attentively peruse such works as are calculated to instruct them in sound principles of religion, and from which they may imbibe the spirit of the purest civil and religious liberty. May they appreciate its blessings, and prove themselves worthy of that noble inheritance, which they enjoy, and for which their ancestors wrote, and suffered, and died. May they convey it, not only unimpaired, but improved, to the generations that shall succeed them.

Art. V. *The Pilgrims of the Sun*: a Poem. By James Hogg, Author of the *Queen's Wake*, &c. 8vo. pp. 148. price 7s. 6d. Murray. 1815.

THE name of James Hogg, the Ettrick Shepherd, has already excited no small degree of interest in the public mind, from the character of his former productions. His "*Queen's Wake*," though very unequally written, displays a liveliness of conception, a richness of fancy, and a sweetness of versification, which deserve to obtain for the volume the award of popular favour. These qualifications afforded, at their first appearance, secret intimations to those who were best competent to appreciate genius, that the Author would, at no distant period, compel the public to a recognition of his claims, and cancel, by his subsequent works, whatever obligations the reception of his former volume had laid him under to his contemporaries.

It is no easy task for a young man, without either title or name that may ensure attention, to force his way through the hosts of versifiers that crowd the levee of Fame with their ostreperous claims; and in spite of fashion, prejudice, or envy, to stand forward as the rival or the compeer of Southey and of Wordsworth, of Byron and of Campbell, of Montgomery and of Scott. If his pretensions rest on the quality of his poetry especially, and not on any extrinsic circumstances,—if it be of that pure, imaginative cast, which is the most congenial to minds of kindred temperament that speak the same language, but which is unintelligible to a great proportion of the readers of

'lays,' and ballads, and tales,—the difficulty of his task becomes the greater.

With all due respect to the Public, whose servants we are, we must give it as our opinion, that poetry is the last thing which is estimated according to its intrinsic qualities, or read for the sake of the genuine pleasures of imagination. The soul of poetry, with which the partakers of its essential feelings hold converse, and which conveys to them its meanings by undefinable traits of expression and beamings of character, altogether eludes, or is ill-understood by, general readers, whose attention is occupied with little more than its physiognomical structure; and who think that when they have pronounced upon the organization of the verse, the arrangement of the subject, and some obvious peculiarities in its style, nothing further remains to require the exercise of their penetration.

There prevails a sort of literary *materialism*, which holds that genius consists in that external production which it animates; that language, the mere vehicle and medium of Thought, is itself the measure of the mind, and the ultimate object of attention: in fact, that the art of the poet, the estimate of which is often taken from irrelevant accidents or subordinate features of his productions, is the intellectual essence that it serves only to develop. If poetry, however, be of any worth, either as a refined amusement, or a salutary exercise of the imagination, it is to be regretted, that it should not please for its own sake, and by means of those qualities which distinguish it from other composition; that it should not be suffered to have its natural effect on the mind, by exciting the imagination, instead of being contemplated merely as a subject of literary curiosity or criticism.

We have received so much gratification from the volume before us, that were we to express our opinion of its merits, under the warm impulse of the feelings it awakened, we fear that our praise would be thought partial or inordinate. Those whose fancies can admit of but one object of idolatry, and that object indebted for its elevation, perhaps, to fashion or prejudice, or whose judgements are under the bondage of one particular standard, may be eager to know to what school the Ettrick bard is attached; whether to the good old school of Pope or Dryden, about which some critics talk so much, or to that of some modern sect,—the poets of the lake,—or the minstrels of the border,—or the gloomy school of the moral Salvator, the energy of whose pencil redeems his subjects from the feelings they would otherwise inspire.

Our Author seems to have made himself acquainted with the productions of each of these writers, and to have reserved free scope for his imagination, in exercising his skill in the varied styles of these writers respectively, yet maintaining in all of

them an air of original thought and independent feeling, which exempts him completely from the charge of imitation.

"The Pilgrims of the Sun" is a poem in four cantos ; or it may be considered as forming four successive poems. The subject by which they are exquisitely linked together into unity of plan, is simply a tradition respecting a meek and beauteous maiden, who, on 'the third night of the waning moon,' was borne away during a state of trance from this lower world, and traversed, in company with a celestial guide, the regions of the Solar System. On her spirit's return to earth, and re-entrance into its bodily mansion, she discovers herself to be alone, within a newly opened grave, and the garments of the dead enveloping her form. The attempt of an old monk, whom her recovery puts to flight, to enrich himself with the jewels buried with her, and who, to complete his purpose, cuts the rings off from her finger, awakens her from her trance ; and the sequel of the narrative restores the maiden to her disconsolate lady mother, and to the reality of her angel companion in the form of a minstrel lover. Little stress is to be laid on the choice of a subject, and the tale is probably familiar to many of our readers ; and the idea, at all events, is such as any one might have adopted and treated according to his fancy. But we are disposed to believe, that, in the hands of no contemporary poet, would it have been susceptible of the alternate sportiveness of invention, daring elevation, richness of sentiment, and tender playfulness, by which our Author has contrived to sustain and perpetually to vary the interest of the story. The effect is increased by his reserving for the last canto a sort of denouement, which serves to throw an air of probability over the wildly romantic fiction that has detained us in a state of wonder.

The first part of the poem is in the form of a legendary ballad, than which nothing could be better adapted to the poet's purpose. The character of the heroine partakes of the genuine style of old romance, and prepares us for her mysterious adventures.

' On form so fair, on face so mild,
The rising sun did never gleam ;
On such a pure untainted mind
The dawn of truth did never beam.

' She learned to read, when she was young,
The books of deep divinity ;
And she thought by night, and she read by day,
Of the life that is, and the life to be.

' And the more she thought, and the more she read
Of the ways of heaven, and nature's plan,
She feared the half, that the bedesmen said,
Was neither true nor plain to man.

' Yet she was meek, and bowed to heaven
Each morn beneath the shady yew,
Before the leverock left the cloud,
Or the sun began his draught of dew.

' And aye, she thought, and aye, she read,
Till mystic wildness marked her air;
For the doubts that on her bosom preyed
Were more than maiden's mind could bear.' p. 2.

At length the yearning anxiety which grew upon her, to lift the veil of the invisible world, is to be satisfied. ' One eve, when she had prayed and wept till daylight faded on the wold,' there came to her a beautiful youth, with the mien of an angel, who took her gently by the hand, and bade her rise and cast off her earthly weeds, and go with him to that far distant land from which he came ' to take her where she longed to be.'

' She only felt a shivering throb,
A pang, defined that may not be;
And up she rose, a naked form,
More lightsome, pure, and fair than he.'

No sooner had she arrayed herself in the robe of unearthly make, with which he presented her, than

' Upward her being seemed to bound;
Like one that wades in waters deep,
And scarce can keep him to the ground.
' Tho' rapt and transient was the pause,
She scarce could keep to ground the while,
She felt like heaving thistle down,
Hung to the earth by viewless pile.'

The exquisite beauty and appropriateness of this simile, will not fail to strike the minute observer of nature. We must give the stanzas which describe the departure of the twain on their ethereal voyage.

' He spread his right hand to the heaven,
And he bade the maid not look behind,
But keep her face to the dark blue even; —
And away they bore upon the wind.

' She did not linger, she did not look,
For in a moment they were gone;
But she thought she saw her very form,
Stretched on the green-wood's lap alone.' p. 8.

Our limits oblige us to put a restraint upon our inclination, or we should, with pleasure, extract nearly the whole of the description in the subsequent stanzas of the appearances that un-

folded themselves to the virgin as she advanced. To us it appears to be not less distinguished by imagery, and felicity of conception, than by a high strain of poetical diction. We must content ourselves with selecting the following stanzas, on account of the natural and touching thought which they contain.

- ' The first green world that they passed bye
Had 'habitants of mortal mould ;
For they saw the rich men, and the poor,
And they saw the young, and they saw the old.
- ' But the next green world the twain past bye,
They seemed of some superior frame ;
For all were in the bloom of youth,
And all their radiant robes the same.
- ' And Mary saw the groves and trees,
And she saw the blossoms thereupon ;
But she saw no grave in all the land,
Nor church, nor yet a church-yard stone.
- ' That pleasant land is lost in light,
To every searching mortal eye ;
So nigh the sun its orbit sails,
That on his breast it seems to lie.
- ' And though its light be dazzling bright,
The warmth was gentle, mild, and bland,
Such as on summer days may be
Far up the hills of Scottish land.' p. 19.

The apostrophe to the harp of Judah, by which the poet prepares his readers for the change of style in the following part, is very artfully managed, and the allusion to the shepherd hand, in which it was wont to delight, introduced in the invocation of our shepherd bard, is extremely beautiful.

- ' I will bear my hill-harp hence,
And hang it on its ancient tree ;
For its wild warblings ill-become
The scenes that ope'd to Mary Lee.'

The second part of this highly imaginative poem is founded on the fiction, that the sun is the seat of the local majesty of Deity, and the residence of the celestial Hierarchy. This fiction is imbodied in all the splendours of poetry. The Author has evidently taken Milton for his model, and it is as much as we dare say, that in some passages it would be difficult to determine the degree of his distance from the model which he has chosen. The authoritative majesty which invests the Christian Mæonides, and which procures, even for the defects of his great poem, a sort of respectful deference, constitutes an incommuni-

cable peculiarity which our younger bard cannot lay claim to ; but in place of this, there is a spirit of tender romance, in combination with a loftiness of thought, which must, we think, procure for the whole poem a powerful and permanent impression.

‘ Upon a mount they stood of wreathy light
Which cloud had never rested on, nor hues
Of night had ever shaded. Hence they saw
The motioned universe, that wheeled around
In fair confusion. Raised as they were now
To the high fountain-head of light and vision,
Where’er they cast their eyes abroad, they found
The light behind, the object still before ;
And on the rarified and pristine rays
Of vision borne, their piercing sight passed on
Intense and all unbounded.—Onward ! onward !
No cloud to intervene ! no haze to dim !
Or nigh, or distant, it was all the same ;
For distance lessened not. O what a scene,
To see so many goodly worlds upborne !
Around !—around !—all turning their green bosoms
And glittering waters to that orb of life
On which our travellers stood, and all by that
Sustained and gladdened ! By that orb sustained ;
No—by the mighty everlasting one
Who in that orb resides, and round whose throne
Our journeyers now were hovering.’ p. 30.

The delighted maiden inquires which of all these worlds is that she lately left, in order that she may note how far more extensive and fair it is than the rest. Little she confesses, she knows of it, more than that it is ‘ a right fair globe diversified ‘and huge,’ and ‘ that afar,

‘ In one sweet corner of it lies a spot
I dearly love.’

At length she supposes she descries it, and recognizes the Caledonian mountains. The smile of compassionate reproof with which she is answered by her conductor, prepares her for the information of the subordinate rank which the earth holds in this goodly universe.

‘ Down sunk the virgin’s eye,—her heart seemed wrapped
Deep, deep in meditation,—while her face
Denoted mingled sadness. ’Twas a thought
She trembled to express. At length with blush,
And faltering tongue, she mildly thus replied :—

‘ “ I see all these fair worlds inhabited
By beings of intelligence and mind.
O ! Cela, tell me this—Have they all fallen,

And sinned like us ? And has a living God
 Bled in each one of all these peopled worlds ?
 Or only on yon dark and dismal spot
 Hath one Redeemer suffered for them all ?

We might forbear any remark on the happy introduction of this interesting query, so naturally occurring to a devoutly benevolent and simple mind ; but we must express our commendation of the good sense which Mr. Hogg has displayed in disposing of the maiden's inquiry. One is always delighted to meet with any like moral vegetation in the wilds of fancy, especially to trace any signs of the implantation of Christian sentiments : but after the gloomy scepticism through which we have lately been constrained to follow the course of one highly gifted genius, and the absolute barrenness of moral sentiment which deforms the descriptive romances of a popular northern poet, it is a peculiar relief to open upon passages similar to that we are transcribing, when they appear to be introduced, not for the sake of any parade of theological learning or casuistical inference, but from the natural association of ideas in a simple and devout mind. Such, at least, is the impression which we have received from this and other passages in the same part of Mr. Hogg's poem. But we forget that we have not given to our readers Cela's reply, which ought not to have been separated from the question that occasioned it.

“ Hold, hold,—no more ! Thou talk'st thou know'st not what,”
 Said her conductor with a fervent mien,
 “ More thou shalt know hereafter. But meanwhile
 This truth conceive, that God must ever deal
 With men as men. Those things by him decreed,
 Or compassed by permission, ever tend
 To draw his creatures, whom he loves, to goodness ;
 For He is all benevolence, and knows
 That in the paths of virtue and of love
 Alone, can final happiness be found.
 More thou shalt know hereafter.” p. 37.

In justice to our Author, we will venture one more extract from this part of the poem ; and we think none of our readers will think its length requires apology. The whole conception of the origin and nature of the comet is highly magnificent, and finely sustained.

‘ At length upon the brink of heaven they stood ;
 There lingering, forward on the air they leaned
 With hearts elate, to take one parting look
 Of nature from its source, and converse hold
 Of all its wonders. Not upon the sun,
 But on the halo of bright golden air

That fringes it they leaned, and talked so long,
That from contiguous worlds they were beheld,
And wondered at as beams of living light.'

'While thus they stood or lay, there passed by
A most errattick wandering globe, that seemed
To run with troubled aimless fury on.
The virgin, wondering, inquired the cause
And nature of that roaming meteor world.
When Cela thus :—

"I can remember well
When yon was such a world as that you left ;
A nursery of intellect, for those
Where matter lives not. Like these other worlds,
It wheeled upon its axle, and it swung
With wide and rapid motion. But the time
That God ordained for its existence run,
Its uses in that beautiful creation,
Where nought subsists in vain, remained no more !
The saints and angels knew of it, and came
In radiant files, with awful reverence,
Unto the verge of heaven, where we now stand,
To see the downfall of a sentenced world.
Think of the impetus that urges on
These ponderous spheres, and judge of the event.
Just in the middle of its swift career
Th' Almighty snap'd the golden cord in twain
That hung it to the heaven. Creation sobbed !
And a spontaneous shriek rang on the hills
Of these celestial regions. Down amain
Into the void the outcast world descended,
Wheeling and thundering on ! Its troubled seas
Were churned into a spray, and, whizzing, flurried
Around it like a dew. The mountain tops,
And ponderous rocks, were off impetuous flung,
And clattered down the steeps of night for ever.

"Away into the sunless, starless void
Rushed the abandoned world ; and thro' its caves,
And rifted channels, airs of chaos sung.
The realms of night were troubled, for the stillness
Which there from all eternity had reigned
Was rudely discompos'd ; and moaning sounds,
Mixed with a whistling howl, were heard afar, —
By darkling spirits ! Still with stayless force,
For years and ages, down the wastes of night
Rolled the impetuous mass ! Of all its seas
And superficies disencumbered,
It boomed along, till, by the gathering speed,
Its furnaced mines and hills of walled sulphur
Were blown into a flame.—When, meteor-like,

Hogg's *Pilgrims of the Sun.*

Bursting away upon an arching track,
 Wide as the universe, again it scaled
 The dusky regions. Long the heavenly hosts
 Had deemed the globe extinct, nor thought of it,
 Save as an instance of Almighty power.
 Judge of their wonder and astonishment,
 When far as heavenly eyes can see, they saw
 In yon blue void, that hideous world appear,
 Showering thin flame and shining vapour forth
 O'er half the breadth of heaven! The angels paused,
 And all the nations trembled at the view.

“ But great is He who rules them! He can turn
 And lead it all unhurtful thro’ the spheres,
 Signal of pestilence, or wasting sword,
 That ravage and deface humanity.

“ The time will come when, in likewise, the earth
 Shall be cut off from God’s fair universe;
 Its end fulfilled.—But when that time shall be,
 From man, from saint, and angel, is concealed.”—pp. 52, 57.

We must be more brief in our notice of the remaining ‘parts’ of the poem. Part the Third is written in heroic couplets, and opens with an invocation to the harp of ‘Imperial England.’

‘Come thou old bass,—I lov’d thy lordly swell,
 With Dryden’s twang, and Pope’s malicious knell.’

We should recommend Mr. Hogg, however, to omit in the next edition of his volume this and the three succeeding couplets, as very ill-according with the character of the poem, and altogether impertinent. The argument of the book is briefly summed up in the following lines.

‘Sing of the globes our travellers viewed, that lie
 Around the sun, envelop’d in the sky;
 Thy music slightly must the veil withdraw,
 From lands they visited, and scenes they saw;
 From lands where love and goodness ever dwell,
 Where famine, blight, or mildew never fell;
 Where face of man is ne’er o’erspread with gloom,
 And woman smiles for ever in her bloom;
 And then must sing of wicked worlds beneath,
 Where flit the visions, and the hues of death.’

In this canto the reader sensibly perceives himself to be *near-
 ing* the earth again. Cela seems already transformed into a
 guide of material mould, and the poet, his pinions failing in
 that planetary atmosphere, assumes more of the appearance of
 an Aeronaut. The stiff and stately regularity of the rhyming
 couplet is well adapted to this alteration of movement; and, in-

deed, the judicious variation and felicitous choice of rhythm throughout this poem, make it evident that a distinct untransferable character, and a peculiar power of expression attach to the different forms of versification, apart from the purpose for which they are employed, and constituting their adaption to particular subjects, while they shew that Mr. Hogg is well acquainted with his business as a versifier.

There are passages in this part of his work, however, of no ordinary merit; and we think it probable that with many the whole canto will be the favourite one. It is more didactic than the rest, and contains some fine strokes of satire, and some beautiful sentiments. The idea of the planet Venus, as

‘The land of lovers, known afar,
And named the evening and the morning star;

Is very happy. The warlike sphere ‘that wades in crimson like the sultry sun,’ detains our poet too long, though it is made the subject of some fine descriptive passages. We can make room, however, only for the following very striking lines, which are introduced as illustrative of the idea, that ‘there are prisons in the deep below.’

‘O! it would melt the living heart with woe,
Were I to sing the agonies below;
The hatred nursed by those who cannot part;
The hardened brow, the seared and sullen heart;
The still defenceless look, the stifled sigh,
The writhed lip, the staid despairing eye,
Which ray of hope may never lighten more,
Which cannot shun, yet dares not look before.
O! these are themes reflection would forbear,
Unfitting bard to sing, or maid to hear;
Yet these they saw, in downward realms prevail,
And listened many a sufferer’s hapless tale,
Who all allowed that rueful misbelief
Had proved the source of their eternal grief:
And all th’ Almighty punisher arraigned
For keeping back that knowledge they disdained.’ p. 86.

We think our readers will concur with us in ascribing no ordinary character to such poetry as this.

The conclusion of the third part leaves Mary ‘within the grave alone.’ The Poet concludes,

‘Here I must seize my ancient harp again,
And chaunt a simple tale, a most uncourtly strain.’

Part the Fourth is, accordingly, in the varied measure of the modern metrical romance, and forms an appropriate sequel to the wondrous tale. The opening of it describes the terror and

confusion which prevailed at Carelha, when Mary was first missing. Her maidens knew

—— ‘ The third night of the moon in the wane.
They knew on that night that the spirits were free ;
That revels of fairies were held on the lea :
And heard their small bugles, with airysome croon,
As lightly they rode on the beam of the moon.’—

Her breathless form is at length found prostrate on the sward,
‘ as if in calm and deep devotion.’ Her death-like appearance
is beautifully described ; but

‘ All earthly hope at last outworn,
The body to the tomb was borne.’

We will not forestal the sequel, but leave our readers to
satisfy their curiosity by perusing the volume for themselves ;
only just remarking that the effect of her mysterious return, ‘ at
the hour of the ghost one sabbath night,’ the exclamation of her
lady mother, who instantly recognizes the foot of her daughter,
but checks herself with

‘ The grave is deep, it may not be !’

And their meeting, when the door of the hall is opened, are
in the most picturesque style of romantic adventure, and exquis-
itely touching.

‘ That mould is sensible and warm,
It leans upon a parent’s arm.
The kiss is sweet, and the tears are sheen,
And kind are the words that pass between ;
They cling as never more to sunder,
O ! that embrace was fraught with wonder !’

Our limits warn us to conclude this article ; and we have said
enough to shew our estimate of Mr. Hogg’s poetical genius.
We rely upon him to justify our praise by his subsequent pro-
ductions. If we have in any measure over-rated his abilities,
it has not been owing to our having any private acquaintance
with the man, or any partiality to the Author, save that par-
tiality which we may be pardoned for feeling, in meeting with a
production so delightfully adapted to the wildest roivings of our
untamed fancy, and distinguished at the same time by so high a
tone of purity and moral feeling.

An Ode to Superstition closes the volume. It is in the Spea-
serian stanza, and is interesting, not only on account of its in-
trinsic merit, but as developing some of the peculiar traits and
sentiments of the Author’s mind. We should have been glad
to have entered at large into the subject in its relations to
poetry, as we deem it one which has not obtained adequate at-

tention, but we must reserve our remarks for another occasion. Mr. Hogg has meritoriously abstained from eking out his volume with notes, but a brief explanation of some local references, and of a few Scottish or provincial words, would have been very acceptable to his Southern readers.

Art. VI.—1. *New Mathematical Tables*, containing the Factors, Squares, Cubes, Square Roots, Cube Roots, Reciprocals, and Hyperbolic Logarithms, of all Numbers, from 1 to 10,000; Tables of Powers and Prime Numbers; an extensive Table of Formulæ, or General Synopsis of the most important Particulars relating to the Doctrines of Equations, Series, Fluxions, Fluents, &c. &c. By Peter Barlow, of the Royal Military Academy. 8vo, pp. lxii. 336. Price 18s. boards. London, G. & S. Robinson. 1814.

2. *Mathematical Tables*, containing the Logarithms of all Numbers, from 1 to 10,000; the Logarithmic Lines and Tangents to every Degree; a Traverse or Table of Difference of Latitude and Departure; with a Table of Rhumbs. By the Reverend William Alleyne Barker, 24mo. p. 226. London, Reynolds, Oxford street, 1814.

IN proportion to the augmentation of the stock of mathematical knowledge, arises the expediency of tabulating results. Among the ancients, when the whole of mathematics consisted of plane and solid geometry, the conic sections, and a few elementary applications to mechanics, optics, and astronomy, men might carry all the principles, theorems, and problems in their minds, without any such burden as should drive them to seek adventitious aids; but in consequence of the wonderful extension given to the abstruse sciences during the last two centuries, circumstances have considerably changed. An investigator of sound and well exercised intellect, will remember principles, will be expert in his processes, and can, therefore, always deduce results: but that he may not find it *absolutely* necessary to waste his time and strength in deducing what has been inferred before, it is advisable, not merely that the most valuable particulars should be exhibited in the logical order in which they occur in our best treatises, but that theorems and other useful results should be thrown into synopses and tables, where they may at once be found; and employed in the investigation of the new problems upon which men of theory and men of practice are constantly employed. To find the square root or the cube root of any proposed integer, requires an operation which every school-boy may perform; yet it would be exceedingly irksome for the mathematical investigator of some problem in pneumatics or hydraulics, to be arrested in the midst of an inquiry, till he could carry through

such an operation to seven or eight places of decimals. A similar remark would apply to every species of mathematical research. The importance and value therefore of compendiums like Mr. Barlow's, must be generally felt.

The tables comprehended in this volume are ten in number. Of these, the first contains the factors, squares, cubes, square roots, cube roots, and reciprocals, of all numbers from 1 to 10,000. The second exhibits the first ten powers of all numbers under 100. The third contains the 4th and 5th powers of all numbers from 100 to 1000. The fourth is intended to facilitate the solution of the irreducible case in cubic equations. The fifth is a table of all prime numbers under 100,000. The sixth contains the hyperbolic logarithms for all numbers under 10,000. The seventh is a table of differential co-efficients. The ninth is a comprehensive table of weights and measures, English and Foreign: and the tenth exhibits the specific gravities of more than 300 different bodies. Besides these, which, as our readers will perceive, are formed for utility, there is another table which we deem of much importance, and therefore mention it out of its natural order. This is the Table VIII, which is very comprehensive indeed, and might with a little more extension be denominated a synopsis of mathematical science. It seems to have been suggested by Jones's "*Synopsis Palmariorum Matheseos*, published in 1706, and Martin's "*Young Student's Memorial Book*," published in 1736. Mr. Barlow has brought together within the compass of 60 pages, a most valuable collection of formulæ relating to the extraction of roots, the binomial theorem, roots of quadratic, cubic, biquadratic, indeterminate and other equations, interest and annuities, progressions and summation of series, figurate numbers, logarithmic and trigonometrical series, sines, tangents, secants, &c. of one or more arcs, plane and spherical trigonometry, mensuration of planes and solids, descent of bodies in free space, motion down inclined planes, vibrations and lengths of pendulums, motion of projectiles, centres of gravity, gyration, oscillation and percussion; fluxional formulæ relating to forces, exponentials, trigonometrical quantities, rectifications, quadratures, &c. with a comprehensive and highly useful collection of fluents: the table concludes with a synopsis of the elements of our planetary system.

This table is, in truth, so copious and excellent, that we regret to remark that it is not complete. We shall specify a few more particulars which we could have wished to see introduced; and shall cherish the hope that the ingenious Author will experience such encouragement as will induce him to enrich his work with a supplementary sheet. It might contain a theorem or two for equation of payments, rules for removing

the ambiguities in spherical trigonometry, equation and most obvious properties of the conic sections, theorems relative to the mechanical powers, approximative formulæ for the determination of altitudes by the barometer and thermometer, precepts and theorems for the use of the table of specific gravities, formulæ for central forces, and for the foci catoptrics and dioptrics, and a table of atmospherical refractions in altitude.

The tables, however, as they now stand, will be found of extreme utility, and they are preceded by an introduction which will greatly facilitate the use of them. In this introduction the Author first points out the means employed in the computation and verification of the tables, acknowledging as he proceeds the several sources from which he derived any assistance; and then explains the application of the tables themselves, exhibiting very perspicuous formulæ and precepts for the direction of the student. In this part of the work he has not confined himself to what is old and well known; but has introduced a few investigations which are both novel in their nature and useful in their tendency. Among these we read with much pleasure his explication of the seeming paradox respecting the irreducible case of cubic equations, and his satisfactory manner of proving that when a cubic falling under that case, is reduced to the form $y^3 - y = c$, all possible values of y fall within the limits 1 and 1.1549. From this property he deduces his rule for the solution of this class of cubics, and enables the student, by means of a table of six pages, to solve all such equations in little more than half the time that would be required by any other method with which we are acquainted. The introduction likewise contains some admirable rules for the solution of equations in general; and some very acute observations by which it is shown *decisively* that Newton's approximating rule is by no means so defective as later mathematicians have usually thought it, and that Lagrange's method, on the other hand, notwithstanding its elegance in theory, is nearly useless in practice.

On the whole, we warmly commend Mr. Barlow for the labour and talent displayed in this volume: and we sincerely hope he will find himself mistaken in apprehending that the nature of the subject 'precludes every idea of adequate remuneration.'

Mr. Barker's little volume, though of humbler pretensions than Mr. Barlow's, is nevertheless calculated to be useful, especially to military men. It is evidently formed upon the plan of the "*Tables de Logarithmes pour les nombres et pour les Sinus*," published by Jerome Lalande in 1802; and like that compendious manual, is neatly printed and *stereotyped*. We

cannot better describe it than by quoting six lines from the Author's preface.

' The Table of Differences is placed, *first*, as more convenient when not immediately required for use: the logarithms are to six places of decimals; the *obtuse* as well as *acute* angles are inserted; and, instead of the difference between each minute, in the table of Sines, &c. the value of one second is given.'

From these peculiarities, it is evident, that Mr. Barker intended his tables for the use of those who are not very expert in logarithmic computations. Such persons would have consulted this little volume with still greater convenience, if the tables had been preceded by a few trigonometrical formulæ and precepts, similar to those in the portable tables, published by Lacaille, in 1760; or to some of those given in the introduction to the comprehensive and excellent Mathematical Tables of Dr. Hutton.

Art. VII. *A Treatise on Spiritual Comfort*. By John Colquhoun, D.D. Minister of the Gospel. Leith, 12mo. pp. 414. Edinburgh, Ogle.

AMONG the almost endless variety of treatises on religious subjects, which daily issue from the press, there are comparatively few which treat of *experimental* religion. In *polemical* discussions, the disputants on each side, are numerous; and talents of the first order have frequently been employed in controverting or in defending all the articles of the Christian faith. Neither is the number small, nor are the names ignoble, of those who have, in modern times, employed their pens in pleading the cause of *practical* Christianity, and in pointing out the duties and obligations of a religious life. Not many, however, are sufficiently hardy to encounter the obloquy and the odium which inevitably attach to the writing of works on *Christian experience*, or are willing to expose themselves on this account, to the terrific charges of enthusiasm, fanaticism, and methodism, which they cannot hope to escape, if they presume to meddle with topics so unfashionable. It would be no uninteresting subject of inquiry, to investigate the causes of this *modern refinement*, which distinguishes so many professing Christians of the present day, from their pious ancestors; for the prejudice to which we refer, is not confined to the irreligious, of whom nothing better can be expected; nor to the self-denominated *rationalists*, whose frigid and philosophical system utterly excludes all feeling; but it operates, in some degree, upon the minds of those even who profess a cordial attachment to evangelical religion.

Without entering fully into the investigation of this subject, we may venture to remark, that two causes seem to have concurred to produce this state of feeling among the more cultivated and intelligent class of religious professors. The first is, the injudicious manner in which many, whose zeal has not been duly regulated by knowledge, have written upon the subject; and the second, what may, for want of a better term, be called the *rationalizing* system, which prevails among many of the above-mentioned class of characters. A very different order of beings from the Halls and the Hopkineses, the Owens and the Baxters, of a former age, have undertaken, in modern times, to display the interior of the Christian's character; to describe his conflicts and supports, his trials and deliverances, his sorrows and his joys. By these religion has not unfrequently been grievously caricatured, and occasion has been given to the common adversary to triumph or to blaspheme.

The impressions and operations of genuine piety upon the mind, have sometimes been strangely blended with the visionary flights of a perturbed and heated imagination; and this heterogeneous mixture of good and evil, has been exhibited to the public as constituting Christian experience. The consequence has been, that many persons, disgusted with what is fallacious, and, strictly speaking, fanatical, have rejected that also which is true and scriptural, and have alike discredited the whole. Nor is it less evident, that the habit acquired by highly intellectual characters, of exercising their judgment alone in the pursuit and investigation of every kind of truth, has a natural tendency to produce the result of which we speak, even in persons of reputed piety. They are imperceptibly led to the conclusion, that religion is chiefly, if not exclusively, a matter of the understanding, and that it has little to do with the affections. They pronounce all that humbler Christians say about their 'feelings,' religious cant; and too hastily judge, that the varying, and frequently sudden emotions of mental depression, or of spiritual comfort, of which they speak, are either hypocritical or illusive.

We are happy to find in the treatise of Dr. Colquhoun on "Spiritual Comfort," a work that is exempt from those injudicious statements to which we have adverted, and which is calculated, by its solidity and sobriety, to decrease the force of prejudice, and to silence gainsayers. Its theology is completely that of the old school, in regard both to the systematic arrangement of its contents, and the technical style in which it is written. Seldom have we seen a tract that reminded us more forcibly of the writings of some of our nonconformist divines. This will not, probably, be considered as a circumstance of recommendation by those whose taste is formed on the superficial essay of the

modern school; but we freely confess, it is no ordinary excellence in a work of this description.

In the following extract, the Author of this treatise has, in a plain but perspicuous manner, stated the object of his work, and described the persons for whose benefit it was written, and on this account we have been induced to select it, as enabling the reader to judge of the character and of the execution of the whole.

‘ The persons for whose use this Treatise is more immediately intended, are they, who have, by the Holy Spirit, been convinced of the guilt, malignity, and demerit, of the sin which dwelleth in them, as well as of the iniquities that are committed by them: who have also been convinced of the utter insufficiency of their own righteousness, for their justification in the sight of God, and who have been enabled to embrace Jesus Christ, as their righteousness and strength. All of this description are earnestly desirous of advancing in holiness; but many of them seem to be far from being duly sensible of the high importance of spiritual *consolation*, to the love and practice of holiness. They are soon apprehensive of danger, if they feel iniquities prevailing against them; but they yield, without alarm, to that dejection of spirit, which is often occasioned, either by inward conflicts or outward trials; not considering, that disquietude of soul paves the way for despondency, and despondency for utter despair; all which are, in a high degree, injurious to the spiritual welfare of the soul. Trouble of mind, especially when it proceeds the length of despondency, strengthens the unbelief and enmity of the heart against God; and so disqualifies the Christian for performing *acceptably*, the duties incumbent upon him. Although God doth not suffer any of his children, ever to fall into the horrible gulf of *absolute* despair, yet some of them have brought themselves to the very brink of it; so as greatly to dishonour their holy profession, to injure their own souls, and to hurt the souls of many around them, who are always too ready to impute their dejection of spirit to the holy religion which they profess. Thus, they often discourage the hearts of some, who are seeking Jesus; and strengthen the prejudices of others, who are enemies to him.

‘ The sovereign antidote to that sinful and grievous distemper of mind, is the spiritual and holy consolation, which is offered and promised in the gospel. Much of the sacred Volume was written for this end, that the saints might be comforted, and that they, “through patience and comfort of the Scriptures, might have hope.” God, in the exceeding riches of his grace, hath given in his word, and confirmed by his oath, many great and precious promises; in order that all “who have fled for refuge, to lay hold upon the hope set before them.” might not only have consolation, but strong consolation. He hath spoken in his holiness, on purpose that they might rejoice; that they might be so ‘filled with all joy and peace in believing,’ as to serve him with gladness; and thereby, to recommend faith and holiness to all around them.’ p. 1—2.

By describing with minuteness and scriptural accuracy, the sources, qualities, and degrees of 'spiritual comfort,' as distinguished from the joy of the hypocrite and of the self-deceiver, the Author has accomplished a task which will be highly acceptable to those of his readers, who are desirous of ascertaining the sincerity of their religion; and may prove useful to some who have been misled by the 'false raptures of the mind.' By pointing out the way in which, for the most part, Christians lose their spiritual comfort, and the unhappy consequences which frequently result from the loss of their former consolations, he has indirectly furnished them with the most powerful incentives to unremitting vigilance, to habitual devotion, and to ornamental piety. By judiciously distinguishing between those mental depressions which arise from constitutional maladies, and those which are purely religious, by defining the symptoms and degrees of religious melancholy, and by suggesting the most probable means of cure, he has acted the part of a skillful spiritual physician, and has vindicated religion from the false accusations and calumnies of its enemies. And, finally, by directing Christians to the certain means of obtaining the restoration, increase, and establishment of their spiritual comfort, he has aimed at co-operating with his Divine Master in the delightful employment of healing the broken in heart, and binding up their wounds.

The many despicable attempts made by the opponents of Christianity, to charge upon religion, so replete with Divine consolations, the gloom and mental depressions with which some of its sincere professors have been affected, and which are clearly attributable to physical causes, have rendered it an employment not unworthy a Christian Divine, to endeavour to wipe off the reproach, and to prove, by the most convincing evidence, that such a system of religious belief can never either produce or cherish this morbid state of feeling, but, on the contrary, that it is the best, and, in many cases, the only effectual remedy for what is frequently, though rather incorrectly styled, *religious melancholy*. When it is boldly affirmed, by the enemies of truth and piety, that the darkness which shrouded, and the mental sorrows which imbittered the last days of the revered author of the "Task," were occasioned by the 'gloomy doctrines of his creed,' and the 'austerities of his religious associates,' it is desirable not only that *this* specific charge should be disproved, but that it should be demonstrated—a demonstration by no means difficult—that those very doctrines which they calumniate, when rightly understood, open the purest sources of consolation; and that the devotional habits, which they pronounce austere, are capable of yielding the most refined and exquisite enjoyment. Such a conviction, we con-

ceive, the work before us is eminently calculated to produce on an impartial and unprejudiced mind; though it may not be found sufficiently argumentative to meet the objections, or bear down the calumnies of determined adversaries and bold blasphemers. There are, we doubt not, many Christians, whose feelings will lead them to peruse these pages with much benefit to themselves, and with corresponding sentiments of gratitude to the benevolent Author.

Art. VIII. 1. *The Miscellaneous Papers of John Smeaton, Civil Engineer, &c. F.R.S.* Comprising his Communications to the Royal Society printed in the Philosophical Transactions, forming a 4th Volume to his Reports 4to. pp. viii 208. with 12 plates. Price 1*l.* 11*s.* 6*d.* London. Long and Co. 1814.

2. *Recherches Expérimentales sur l'Eau et le Vent.* Considérés comme Forces Motrices applicables aux Moulins et autres Machines à mouvement circulaire, &c. Suivies d'Expériences sur la transmission du Mouvement et la Collision des Corps. Par M. J. Smeaton, de la Société Royale de Londres. Ouvrage traduit de l'Anglais, et précédé d'une Introduction Par M. P. S. Girard, Ingénieur en Chef des Ponts et chaussées, Directeur du Canal du Ourcq et des Eaux de Paris, Membre de l'Institut d'Egypte, &c. 4to. pp. xxviii. 104. avec 5 planches Paris. Courcier. London. Dulau and Co. 1810.

SMEATON was an excellent civil engineer, and had a very happy knack at devising and making experiments; but he was defective in habits of abstraction, and had far too limited an acquaintance with mathematics, to allow of his attaining eminence as a natural philosopher. It happened, therefore, that when he was called into action in the line of his profession, he generally succeeded; while, on the other hand, when he sat down to speculate in his closet, and to give a digest of his thoughts on paper, he frequently failed. This, indeed, is almost an inevitable consequence of the structure of the human mind, and the organization of society. Scarcely any man is so circumstanced as to share his time equally between the pursuits of active life, and those of the contemplative or investigating philosopher; it therefore happens either that habits of business, or habits of meditation, obtain an undue ascendancy, and that a character is produced of limited powers fitted only for particular exertions. Let it not, then, be imagined that we mean to complain because we cannot class Smeaton with Newton, and Leibnitz, and D'Alembert; it would be equally unreasonable to regret, that Newton cannot be classed with Arkwright and Brindley. They have all contributed either to the extension of human knowledge, or to the multiplication of human comforts

and advantages ; yet, certainly, in different ways, and doubtless, we may add, to augment the aggregate of good.

‘ With wise intent
 ‘ The hand of nature, on peculiar minds,
 ‘ Imprints a different bias, and to each
 ‘ Decrees its province in the common toil.’

It would be unfair to regard the volume before us as an object of minute criticism. Many of the papers it contains, were published more than forty years ago. They are well known to all who are moderately acquainted with the inventions and discoveries of the last century ; so that the principal necessity for the publication of the present volume, seems to arise from the circumstance of the papers they comprise being scattered through several volumes of the *Philosophical Transactions*, often difficult of attainment, and always expensive in the purchase.

The Reports of this excellent engineer were published a few years ago, in three quarto volumes ; and the miscellaneous papers are now collected into a fourth, which, with the well known account of the Eddystone Light-house, will constitute a complete and uniform edition of his works. The papers now brought together amount to eighteen, of which we need do little more than express the titles, as below.

- ‘ 1. A letter from Mr. Smeaton to Mr. John Ellicott, F.R.S. concerning some improvements made by himself in the air-pump.
- ‘ 2. A description of an engine for raising water by fire, invented by Mr. De Moura.
- ‘ 3. An account of some experiments upon a machine for measuring the way of a ship at sea.
- ‘ 4. An account of some improvements of the mariner's compass.
- ‘ 5. An experimental enquiry concerning the natural powers of water and wind to turn mills, and other machines, depending on a circular motion.
- ‘ 6. An experimental examination of the quantity and proportion of mechanic power necessary to be employed, in giving different degrees of velocity to heavy bodies from a state of rest.
- ‘ 7. New fundamental experiments upon the collision of bodies.
- ‘ 8. A description of a new tackle or combination of pulleys.
- ‘ 9. A discourse concerning the menstrual parallax arising from the mutual gravitation of the earth and moon, and its influence on the observation of the sun and planets.
- ‘ 10. A description of a new method of observing the heavenly bodies out of the meridian.
- ‘ 11. An observation of a solar eclipse, June 4th, 1769, at Austhorpe
- ‘ 12. An account of the right ascension and declination of Mercury out of the meridian, near his greatest elongation, September, 1786, made by Mr. Smeaton, with an equatorial micrometer of his

own invention and workmanship; with the investigation of a method of allowing for refraction in such kind of observations.

' 13. description of an improvement in the application of the quadrant of altitude to a celestial globe.

' 14. A description of a new pyrometer, with a table of experiments

' 15. A description of a new hygrometer.

' 16. Observations on the graduation of astronomical instruments, with an explanation of the method of the late Mr. Henry Hindley's dividing circles into any given number of parts.

' 17. Remarks on the different temperature of the air at Eddy-stone, from that observed at Plymouth, between the 7th and 8th of July, 1757.

' 18. An account of the effects of lightning upon the steeple and church of Lestwithiel, in Cornwall.'

These papers vary nearly as much in their importance and merit, as they do in reference to the subjects on which they treat. Most of the instruments therein described are ingenious, although they are now in great measure superseded by subsequent improvements. They are, nevertheless, interesting to all who wish to trace the order of inventions. The paper in which our Author describes Hindley's dividing instrument, is peculiarly interesting. We have often felt surprised, that it has never been inserted among the additions to the *Nautical Almanac*. Such a disquisition ought to be circulated as widely as possible, that it may fall within the reach of all who are engaged in the manufacture of astronomical and mathematical instruments.

But the most valuable paper in this volume is, doubtless, the *fifth*, in the order of the preceding enumeration. Our Author, it is true, assumes a vague, inadequate, and improper measure of mechanic power at the outset of this inquiry; yet his mistake is easily corrected by the judicious theorist, who can at once apply the true measure, i. e. *the quantity of motion extinguished or produced*, to his principal results, and thus make safe deductions from them. Altogether, these experiments on the force of wind and water, and their efficacy in moving mills, are extremely important. They have tended greatly to improve the construction of mills of both kinds; and we do not hesitate to say, that after the lapse of half a century, they are superior in point of correctness and utility to any that have been made, the admirable experiments of M. Bossut not excepted.

In the experimental examination of the quantity and proportion of mechanic power, Mr Smeaton has employed much talent and ingenuity to little purpose, by reason of inadequate conceptions of the things under discussion. He does not mean to indicate by mechanic power what Newton intends by momentum; and then, for want of distinguishing between what he

Berneaud's *Voyage to the Isle of Elba.*

really meant, and what he fancied he meant, involves himself and his readers in needless perplexity.

So again, in the paper on the collision of bodies, our Author bewilders himself for want of a due comprehension of the laws of collision, and the mathematical formulæ in which they are included. The paper exhibits an ingenious apparatus for making experiments in reference to this subject; and that alone renders it of any value.

On the whole, therefore, we are of opinion that the reputation of Mr. Smeaton would have been better consulted by a judicious abridgement of these papers, in which errors had been suppressed, and any valuable hints or arguments retained, than by an entire republication. There may be some, however, who may be anxious to possess all that this excellent engineer has written; to such the present volume will be very acceptable.

Of M. Girard's translation we need say but little. It is faithful, but neither critical nor scientific. In the Introduction the Translator has drawn together, and compared, the principal results of Smeaton, Pareut, Borda, Bossut, and Coulomb. In the main they mutually confirm each other; and, altogether, are admirably calculated to furnish practical men with useful and safe maxims.

Art. IX. *A Voyage to the Isle of Elba*; with Notices of other Islands in the Tyrrhenian Sea. Translated from the French of Arsenne Thiébaud de Berneaud, Emeritus Secretary of the Class of Literature, History, and Antiquities of the Italian Academy, &c. By William Jerdan. London. Longman, Hurst, and Co. 8vo. p. 183.

BUONAPARTE in exile, and the Bourbons at Paris!

Among the many marvellous events of the times in which we live, the termination of the late dreadful contest, in respect to the individual who figured as the principal character in the great drama, cannot be considered the least remarkable. That man, at whose nod empires shook to their foundations; by whose fiat kings were created out of nothing, and made to return to nothing with equal ease and rapidity; who caused the whole continent of Europe to turn pale before him, and even, at times, infused a degree of fear into some of the stout-hearted sons of Britain; that man, in a word, who seemed to rule the destiny of half the globe, is now the ruler of a petty island, the circuit of which he could make in a single day; and which would scarcely have proved sufficiently extensive to satisfy the moderate desires of the renowned Sancho Panza.

In fact, the whole 'life, character, and behaviour,' of the hero in question, has, throughout, presented to the observer an

unprecedented assemblage and combination of qualities. The world had, indeed, before furnished us with remarkable instances of an incongruous mixture of great and little, good and bad in character; but there has always appeared something, both in the littleness and greatness of Buonaparte, of a nature completely *sui-generis*; and the catastrophe of his public life, if we may consider it as completed, is in correspondence to the *Sancho-panzaishness* of all the other parts of the more than extraordinary series of recent occurrences. It is on a par with the monarch-making and king-dethroning history of the whole business; a history which has proved a severer blow upon the dignity of royalty, and the sanctity attached to regal power, than any order of incidents that has ever had place since kings and thrones have existed.

The imagination naturally and unavoidably accompanies such a man as this, from the publicity of his former career to the privacy of his present existence; and the days that he now passes, are at once more difficult and interesting to realize, in thought, than the days of his power and splendour. While occupied in the organization or command of immense armies, and in the constant hurry of political projects, thoughts of retribution and futurity might be in part extinguished, and reflection buried in bustle. But now that he has time to reflect, of what must his reflections consist? What are his morning, what his evening meditations? Whence does he derive his enjoyments? Of what does his daily occupation consist? What is the nature of the place he inhabits? the people by whom he is surrounded? Such are the circumstances and feelings which will impart a degree of interest to that work, the title of which heads the present article. Many readers, however, who take up the book under the expectation of finding in it 'a full, true, and particular account' of 'the little hero of the great nation,' will be disappointed in not meeting even with the name of Buonaparte from the beginning to the end of it; and to find, in lieu thereof, botanical information, historical researches, antiquarian investigations, and geological reveries.

But we advise those who may have bought the book in compliment to Buonaparte, not to lay it aside in disgust on account of disappointed expectations. The treatise is by no means destitute of interest. Deducting indeed, a little from its merit on the score of its being tinctured throughout with the sing-song sentiment, and flippant-frivolity, so characteristic of a French *scavant*, there still remains a great deal to admire in the performance before us; and with this feeling we hasten to furnish our readers with a brief analytical view of its contents.

'The isle of Elba is situated in the Mediterranean, at the commencement of the sixth climate, where the longest day consists of

fifteen hours, and nine minutes. The channel of Piombino, of which the navigation is extremely difficult, separates Elba from the continent of Italy. The straits are about ten miles across in the narrowest part. Upon the north are the islands of Capraja and Gorgona; on the east the rocks of Parmajola and Cuboli, and the Etruscan shore; on the south and south-east the islands of Giglio, Montechristi, and Pianosa; and on the west Corsica, whence it is distant forty Italian miles.

Its figure is very irregular. Formed of a soft and light earth, consisting of a pulverized wreck from mountains, of reefs, and of flints continually triturated and battered by the winds, and by currents and surges of a sea often tempestuous, the shores of Elba present on every side a thousand sharp angles encroaching upon the land, or jutting out into the water, of which the number and shape vary continually. The same causes which modify the form of the island tend necessarily to the diminution of its extent. In the time of Pliny, if the text has not been corrupted, the isle of Elba was a hundred Roman miles in circuit: at present it is not in reality more than sixty Florentine miles, (a little more than 68 English miles.) p. 2—4.

This island was called by the Greeks *Æthalia*, and by the Etruscans and Romans *Ilva* or *Ilva*, of which the moderns have made *Elba*. Into the etymological explanation of these names we shall here no further enter, than by stating the obvious origin of the Latin name from the Greek *Ἰλβα*, a forest, a name supposed to have been given to it on account of the great quantity of wood which formerly 'covered its mountainous soil.'

The population of Elba at the time our Author wrote (1808) was, we are informed, about twelve thousand. The inhabitants, he tells us, are warlike and hospitable; they have not the indolence and voluptuousness of their Italian neighbours; the men are less licentious, and the women more chaste than in Italy; nor does that worst part of the Italian character—revenge, shew itself among the Elboese in any thing like the same degree as among the Genoese and Romans. Dr. Spurzheim must not send to Elba for the skulls of murderers and robbers; for we are informed, that 'robbery here is very uncommon, and murder still more rare.' In the soil and production of the island there is nothing very remarkable; 'the vine is cultivated in the same manner as in the north of France, in Germany and England; but the use of the press is unknown, as in the rest of Italy, where they still continue to make wine in the same way they have done for two thousand years, and almost with the same utensils. They throw the grapes in tovats; there the fermentation goes on from eight to fifteen days, during which it is squeezed only three times. They then draw off the clear liquid. This first operation terminated, they take off the husks, which the action of the air has soured, in order to manufacture it into vinegar. As for the lees, upon a vat of eighteen barrels, they

‘pour five barrels of water, mingle the whole together, and in twenty-four hours obtain from it a very agreeable piquette.’—
p. 21.

Although the island was at one period so famous for wood, the improvident consumption of its inhabitants has at length produced an actual and sensible scarcity of forest trees more especially. Our Author tells us, that throughout the island ‘there is the greatest want of wood fit for carpenters’ work,’ ‘that wood for fuel is still more rare,’ and that in all parts ‘forest trees are wanted.’ With respect to vegetable productions, the great height to which the American aloe, and the Indian fig arrive, seem to be one of the principle peculiarities of Elba. ‘The stalk of the former,’ (our traveller informs us,) shoots up to ‘the height of about eighteen or twenty feet, and is covered with flowers of a yellowish green colour. It blows every year.’ ‘Aromatic plants,’ he adds, ‘flourish throughout Elba in the greatest profusion. The inhabitants use them daily in their kitchens. Balm, mint, hyssop, thyme, rosemary, many sorts of sage, and fennel, lavender, eglantine, and myrtle, every where perfume the air with their sweet scents, and delight the eye by the variety of their flowers.’ p. 27.

Elba being in a great measure destitute of pastures, is, in consequence, thinly supplied with cattle. Several animals are, however, found here in sufficient number; and there is an abundance of game; so that the present ruler of the island may still enjoy opportunities of effecting the work of destruction; and it, as it has been asserted, he is destitute of personal prowess, one should imagine that this kind of warfare would be more congenial to his taste than that in which he was formerly engaged. In his peregrinations, however, he must be careful to avoid encountering the bite of the ‘spotted spider,’ which the Author tells us, he found in the island, and of which he gives the following interesting account.

“It is of a bright shining black, marked with three rows of blood-red spots, to the number of 13, 15, 16, and 17; the abdomen is round, protuberant at the upper part, and marked with four very black spots arranged in a perfect square. The whole body is covered with hairs, and attached to the thorax by a short pedicle; its eyes are fawn coloured, and eight in number; and the thorax is very small. It spreads its web close to the surface of the ground, and rushes with prodigious velocity upon its prey; it attacks the scorpion, in particular, with great fury, and is extremely fond of its blood; it shuns the society of its own species. It generates towards the end of summer, and envelops its eggs to the number of between 200 and 400, in a cocoon of white silk, compact but not strong. In winter it retires among large stones, into the clefts of the rocks and old walls, where, in a torpid state, it awaits the return of spring. Its bite is very dangerous; it is mortal even to man. Its

venom is of a highly subtle nature, and the more active, the more intense the heat." p. 30—31.

Our traveller complains, that the Elboese are destitute of commercial activity, and in respect to manufactures, Elba, we are told, is tributary to the coasts of France and Italy. 'The commerce of the island consists in the importation, from Leghorn and Marseilles, of grain, cheese, cattle, and other articles of prime necessity; and in the exportation of tunny, common wine, salt, Vermont, and Aleatico wines, vinegar, which is in great request, granite, and, above all, of iron ore.' The tunny fishery forms an essential branch of the Elboese commerce; and we shall extract for the amusement of our readers, the following lively account of the manner in which it is conducted.

'This (the tunny fishery)' says our Author, 'is a truly curious, but, at the same time, a barbarous sight; it is a period of festivity for the country. The sea is covered with boats: joy sparkles in every face; all eyes are fixed upon the nets: the tunnies arrive, they enter and fill all the chambers of the vast inclosure; they are pierced with a very sharp iron harpoon with two prongs, and the gulph is soon reddened with their blood. The fishermen sometimes kill sword-fish, dog-fish, and dolphins, which prey voraciously upon the tunny, and pursue it into the very nets.' p. 35.

Berneaud concludes this second chapter of his work, by a few remarks on the diseases to which the inhabitants of Elba are principally subject, which are, he tells us, intermittent, putrid, bilious, spotted, and gastric fevers, and jaundice; cutaneous affections, dropsy, and dysentery. The causes, he thinks, are principally putrid exhalations from the stagnant waters and salt marshes, the dampness of the nights, the cold and abundant dew that takes place at dusk, the variableness of the winds and other accidents of weather, and above all, the hot, moist south winds which almost always blow in the island. He reprobates the use of whalebone stays, which, he says, are worn here by the women and children; and which, by their tightness, occasion pulmonary disorders, and general deformity. He has remarked their particularly injurious effects upon pregnant women. Our English females may, perhaps, be benefited by this hint; for although the mischief to the constitution by the pressure of dress is happily much less in the present day, than it was some time since, yet we are told by those who are in the secret, that 'the old plan of severe constriction, much oftener than is suspected, lurks below the free Grecian flow of the external habit.' But on this subject, it is not for us here to enter. In the third chapter of the work under review, the Author presents us with a very animated sketch of the political history of the island, of which our limits will scarcely permit us even to

chalk the outline. The Etruscans or Tyrrhenians were its first masters ; afterwards it was in possession of the Carthagenians, Romans, Goths, and Moors, successively ; it subsequently was contested, and at different times possessed, by the Pisans and Genoese. Under the reign of Charles Vth, it became an object in the views of aggrandizement of Cosmo de Medici, first grand duke of Tuscany, who, in the year 1537, possessed himself of the supreme power at Florence, and ranged himself under the banner of Charles, who had recognised him as the sovereign of ancient Etruria. In the year 1543, the Turks, under Barbarossa, gained a temporary possession of the island, but were prevented from pursuing their ravages by the resistance which they met with from Cosmo, who claimed as a reward for the services he had thus rendered the emperor, the investiture of Elba and other dependencies. This was, however, refused him, until Charles requiring money, and being under the necessity of applying to Cosmo, the latter sent a considerable supply, and received in exchange the required possessions. Of these, however, he was again soon deprived ; but in order to indemnify him for the expenses he had been at in fortifying Piombino, he obtained in the island of Elba the privilege of building a town on the site where Porto Ferrajo now stands, with a surrounding territory of the extent of two miles in every direction. Dragutt, a famous pirate, sometime afterwards infested the Mediterranean, and twice made a descent on the island of Elba. It afterwards passed into the hands of the Spaniards, and at the commencement of the seventeenth century, came by donation into the possession of the house of Ludovici, of Bologna. The Buoncompagna became subsequently ‘ possessors by alliance on the female side ; but they only acquired in the island, Rio, Capoliveri, Campo, and Marciano, with their territories ; the king of Naples reigned there, from the year 1735, as proprietor of Longone, and the grand duke of Tuscany as sovereigns of Porto Ferrajo. At length the French revolution changed the face of Europe. The grand duchy of Tuscany was destroyed, and by the treaty of Aranjuez, of the 21st of March, 1801, it was, through the mediation of the Court of Spain, erected into a kingdom in favour of Lewis I. infant of Spain, hereditary prince of Parma and Placentia. The island of Elba, entirely ceded by the king of Naples, then formed a part of the kingdom of Etruria, but a short time afterwards it passed under the French dominion.’ The writer of the above history, a very superficial abridgment of which we have endeavoured to lay before our readers, little anticipated the present fate of the island in connexion with his then renowned and potent master !

On the subject of antiquities and monuments, a short dissertation on which forms the concluding section of the present

chapter, we do not find matter sufficiently interesting to detain the reader a moment. We shall therefore pass on to the fourth chapter, which treats of the 'geology' of the island.

By some, Elba, as it now exists, has been supposed to own a volcanic origin; by others, it has been conjectured, 'that the island once formed a part of the Italian continent, and that it has been detached by the shocks which separated Sicily from the territory of Rheggio, the islands of the Archipelago from the continent of Italy, and England from antient Gaul.' Neither of these suppositions, however, does our Author deem well-founded. His reasons for rejecting the notion of its volcanic origin, are, that there are no fragments of true lava, no pumice stone, nor any proper vitrifications found on the island, as in the neighbourhood of volcanoes. Even the granites are different from those which are unquestionably of volcanic production. In place of consisting of quartz, schorl, mica, and feldspar, they are a combination of many different substances united, conglobated and cemented together, by an aggregation altogether accidental, by a simultaneous crystallization resulting from the waters, and they possess no magnetic property.

That Elba never formed a part of the European continent, our Author thinks is evident by the different construction and arrangement of the soil from that of the neighbouring coast of Italy; and he therefore conceives, and, indeed, announces the supposition with a greater degree of confidence than geologists have in general a right to assume, 'that it has arisen from the bottom of the sea.'

The climate of Elba, we are told, is temperate. As in Italy, the autumn and winter are almost always rainy. Its highest mountains are sometimes covered with snow for fifteen or twenty days during the latter season. Earthquakes are never experienced at Elba.

Some naturalists have conjectured, that the fresh water which is found in the island, is furnished by means of a submarine communication between it and Corsica, or the continent. Berneaud, however, imagines that the common processes of filtration, evaporation, and atmospheric deposition, are quite equal to the production of all the water with which Elba is supplied.

Having thus gone over a general view of the Isle of Elba, its population, natural history, agriculture, commerce, diseases, political history, and geology, our traveller favours us with a concluding chapter on the topography of the place, together with a slight notice of the other islands in the Tyrrhenian sea. This chapter he has contrived to render extremely amusing, and we are sorry that our limits will not suffer us to follow him in due order through its several divisions. The reader who feels disposed to know more of the place than we can relate, will find it instructive

o travel with Berneaud through the several departments of the island, with the assistance of the map with which the little volume before us is furnished. There is a very good account of the iron mountain, which forms the mine for which Elba was principally remarkable prior to the residence of Buonaparte; and in the department of Longone, we met with a description of the hermitage of Monte Serrato, which is too pleasing to be withheld from our readers.

‘ In a delightful situation in the midst of stupendous rocks, whose sharp and rugged summits seem to pierce the clouds, at about the distance of two miles from the city, we find the charming hermitage of Monte Serrato. We pass to it through an alley of cypress trees. I have sometimes stopped in this picturesque place, where the fresh spring yields delicious water, and which seems fondly to mingle with the excellent wine which the hermit lavishes on all who visit him. This tranquil retreat enjoys a certain something of Ossian in it which I know not how to describe, which insensibly soothes us to meditation and delight, elevates the soul to sublime thoughts, and makes its inhabitants forget their pains, and all the corroding cares of life. There all is calm, all well adapted to invite sensibility to pour forth its whole soul in boundless confidence; this were the Paraclete two lovers would desire. The wild magnificence of nature, agreeable solitude, a view which, extending from the fertile plain, is finally lost in the vast expanse of the ocean; murmurs secretly prolonged, which fill the heart with numerous ideas of long life; the concerts of the feathered songsters, an unclouded sun spreading light and life around, and a moon whose silver rays throwing the shadows of the trees on the neighbouring rocks, a long and fugitive train, produce a magical effect. Such is the hermitage of Monte Serrato.’ p 131.

With this extract we must conclude the article, merely observing, that the translation, so far as we can judge, without having had an opportunity of comparing it with the original, appears, with a few trifling exceptions of false idioms and involved sentences, to be very respectably and faithfully executed.

Art. X. *A Treatise on Mechanics*: intended as an Introduction to the Study of Natural Philosophy. By the Rev. B. Bridge, B.D. F.R.S. Fellow of St. Peter's College, Cambridge, and Professor of Mathematics and Natural Philosophy in the East India College. 8vo. pp. x. 598. London. Cadell and Davies. 1814.

WE gave a favourable account of the first edition of this ingenious work, in our Number for January, 1814. As we augured, it has been well received by the public. In revising for this new edition, the Author has made several corrections, and some *slight* alterations. He has now introduced into the text the substance of the notes which were formerly annexed to the

end of Part II.; and has given a new and improved form to the first lecture. There is, also, an improved solution to Prob. iii. p. 131, of Simpson's Miscellaneous Tracts, in which his resulting formulæ are made to agree with those of that admirable mathematician. Mr. Bridge's solution is now correct; though, we apprehend, he might still have amended it, had he consulted the solutions of Mr. Ivory and Mr. Bazley, in Nos. III. and IX. of Leybourn's Repository. Besides these alterations, the Author has given one in the title of the work, which, conformably to our suggestion, he now denominates *mechanics*. We are persuaded that this Gentleman would have still more improved his performance, had he attended to our other hints. But even as it is, the work is valuable; and we trust its success will stimulate Mr. Bridge to exertion in other branches of mixed mathematics.

Art. XI. *Eighth Report of the Directors of the African Institution*, read at the Annual General Meeting on the 23d of March, 1814. To which are added, an Appendix, and a List of Subscribers, 8vo. pp. 90. Price 2s. Hatchard, 1814.

A brief explanatory notice indicates the causes which have withheld the publication of this Report, till a time approaching the period when, in regular course, the ninth will be made. The delay is attributed chiefly to that multiplicity of occupation brought on the Directors of this active and important association, in consequence of that most flagrant scandal of diplomacy, the article respecting the Slave Trade in the treaty of peace with France. Advantage has been taken of the lateness of publication, to insert a variety of particulars belonging to the subsequent year.

The Report will be less gratifying, we fear, than any of the former ones. It is, substantially, a melancholy illustration of the prodigious difficulty that there is in effecting any considerable amendment in the moral state of this world; and of the opprobrious fact, that such an object is among the very last things to which the chief possessors of power among the human race can be induced to lend their aid. We have here a repetition of the statement, and, in a tone of diminishing hope, of the total inefficacy of the representations continued to be made by the Directors of the Institution, to the holders of power in this country, relative to the very urgent importance of bringing the Portuguese government—not to an abolition of the trade, that is now far too ambitious an achievement for England to think of—but to some definitive interpretation of the notorious article in our Treaty of Alliance with that state.

If the indulgence so kindly conceded to the Portuguese statesmen, of a dubious meaning in the terms of that article, was so conceded in the presumption that, after they should have freely availed themselves of it for a year or two, they might be wheedled or lectured into a surrender of the advantage, there never was a grosser miscalculation. As might have been foreseen, they hold it fast, in easy contempt of common places of justice and humanity, to which they know no reason why they should pay the smallest attention. And then to venture on the slightest hint *beyond* this style of persuasion, to make the remotest allusion to the argument of power, it would be as much as the existence of a state like England is worth, to hazard such an inuendo to a state like Portugal or Brazil,—especially as England owes the preservation of that very existence through the late dreadful political storms, to the generous aid of that faithful and invincible ally!

Meanwhile it is perfectly conceivable how this well-contrived uncertainty must perplex and cripple the exertions for carrying into full effect our own abolition laws.

‘A very considerable Slave Trade, carried on under the Portuguese flag, still exists on the western coast of Africa. This trade has been partially restrained by the vigilance of our cruisers; but their exertions in this line of service have been materially impeded by the uncertainty which still prevails respecting the real import of that article in the Treaty with Portugal, which stipulates for the limitation of the Portuguese Slave Trade to places on the coast of Africa actually under the dominion of the Crown of Portugal. A number of appeals from the sentence of the Vice-Admiralty Court of Sierra Leone, involving this momentous question, are now before the Lords of Appeal; and on their decision it will in a great measure depend, whether the Portuguese Slave Trade shall henceforth be confined within the narrow limits of their African Settlements, or whether it shall again spread its fearful ravages, without restraint, along the whole range of the African Coast.’

No one will be malicious enough to surmise that the benefits of all these law proceedings, foreseen as a natural consequence of the indefinite Article, could have any influence in the formation of it. But certainly it will innocently recall to many people’s recollection the old proverb, It is a bad wind that blows nobody any good.

The next thing that has given a gloomy cast to this Report, taken with its additions included, is the portentous enormity that has arisen since the time of the General Meeting, and has turned to blackness those prospects which, in several of the earlier Reports, were hailed as so delightfully dawning over Africa. If the Institution does not number among its members or officers any person implicated in the gratuitous guilt, there

is great cause to admire the self-government by which the Directors have refrained from a language of unlimited severity and indignation.

There are probably in the annals of time extremely few instances so signal of the power or principle of evil watching a grand crisis, and striking in with exquisite precision and magnificent triumph. It was really so mighty an achievement, that it would seem too much mischief for human agents, on any fair principle of proportion to effect. When they reflect on the infinity of crimes and miseries that will result from their act; when they reflect, that by one decision of their will, by one dipping of the pen in ink, misery and desolation are about to be scattered over unmeasured spaces of the globe; afflicting beyond remedy or hope, unknown and countless multitudes of the human race; what an efficacious resource against the rigorous castigations of conscience will offer itself in the suggestion that evil is the element of this world, and the predominant quality of man; and that therefore it is a grand general power above them, acting by innumerable servile instruments, that is accomplishing these dreadful and immense effects!

As to any check from a consideration of the doctrine of a future retribution, we strongly fear there is no legend of the most antiquated superstition, more powerless than this suggestion on the minds of such persons as those who are now standing accountable for the removal of one of the most enormous abominations that ever plagued the earth.

All the while, however, there remains the humble commonplace, that such an event will come.

We have assumed without scruple or qualification, and we but concur in the general conviction in assuming, that the agreement and sanction on the part of our government to the French Slave Trade, was altogether without necessity, for there was the most complete power, as well as the happiest opportunity, of putting a decisive final negative on its renewal. There have been but few, and feeble, and shrinking attempts to maintain the contrary. The plain, notorious state of France as a political power, at the time the treaty was made, appeals irresistibly to the understanding of every honest man. It is then such a mortification as philanthropists can hardly ever again be reduced to feel, to see in a very considerable measure undone, thus coolly, gratuitously, and in a moment, the results of the zealous, comprehensive, and indefatigable labours of so many past years,—and to see virtually done by the same act, a mass of iniquity never to be repaired, and, in all probability, to be indefinitely prolonged.

A large portion of the pamphlet is occupied with an account

of the proceedings which the Directors of the Institution felt themselves called upon to adopt as soon as the publication of the treaty of Paris made known to what purpose the Africans had been recollected by the liberators of Europe. The most prompt exertions were made, and on the widest scale, to rouse once more the public mind of this country to a manifestation of opinion in petitions to the legislature. The Institution was also active in inciting the addresses which were made on the subject to the Regent, from both Houses of Parliament, entreating that a stand might at last be made, if possible, in favour of humanity, at the approaching Congress at Vienna. To these addresses it is recorded that the most gracious answers of royal assurance were made. The circumstance had necessarily a very animating effect, because similar assurances had been graciously vouchsafed in answer to the addresses which both Houses had presented not many weeks before, pending the negotiation with France, entreating that an effectual effort might be made for Africa in *that* negotiation. Still, however, it was inevitable to see that the grand opportunity was gone by; and after the very temporary exhilaration from the cause just mentioned was past, it is probable that no one did seriously expect that any thing would be effected at Vienna, however disposed our credulous multitudes might be to entertain a much more favourable opinion of the leading actors that were to be there, than has been since justified by the quality, as far as yet known, of their tedious performance. That was to be a meeting at which France would be no longer in the attitude of asking mercy; and when, even had she set no value on the Slave Trade for itself, her pride would be resolute to retain every thing that could testify that she had been strong enough in her fall to stipulate with her conquerors. And then for the other powers about to be assembled, it could not in soberness but be acknowledged that there were no such symptoms tending to authorize a hope or a dream that a number of rival military monarchs, assembled to adjust and take their respective wages for what they all regarded as their very best piece of work, should be disposed to think so far away from the business of the occasion as the rights of some barbarous tribes of black men in Africa. We need not observe what an aggravated completeness of despondency would have been felt by all that joined in petitions and addresses, had it been possible to foresee what a perfectly determined principle of ambition, too eagerly rapacious even for an attempt at hypocrisy, was to actuate, at this august Congress, the mighty potentates, several of whom were thus to shew with what excellent judgement of character they had been almost idolized in this country.

Nevertheless, it was well to have the public mind excited to

the utmost on the occasion. There is no one just principle, not even that which emanates in maledictions on the Slave Trade, so absolutely fixed in the habitual feeling of the community as that it is no longer desirable to seize all occasions for giving it a deeper hold and an animated exercise; and if in this fresh excitement it should burst forth in indignant expressions against those who have trifled with it, compromised it, betrayed it, we know no obstruction that can rightfully be put to this direction of its animosity. Again, it is a good thing for nations to be led to dwell attentively on the most striking proofs that the way to secure the accomplishment of any important improvements in the world, must be just the opposite to a thoughtless, superstitious confidence in men. Perhaps it is just possible, besides, that such a universal display of national opinion and feeling, may have some very slight influence on other nations, in the way of exciting attention, and at least some doubts favourable to the cause of justice. And also, it is well worth while for a nation to stand forth in this way to rescue itself, in some measure, in the view of the civilized world, from the dishonour in which the deeds of the persons managing its affairs may otherwise sink its character.

On the whole, it is, at present, with a strangely inauspicious aspect that the Christian world, as it is called, looks towards Africa; an aspect in which the expressions of languor after a long riot in ravage and blood seem to demand, for mere stimulus, a renewal of the amusements of death in another place, and a less hazardous form. This great monster is heard uttering in intermingled sentences, creeds, and professions of Christian doctrine and charity, and orders for ambushes, midnight assaults, burnings, and assassinations. It maintains a temple for two religions, and laughs to hear it said that the true God will not accept the worship which he is expected to share with Moloch.

The summary of the case is, that Portugal carries on the trade in a spirit that disdains even to agree to a definite interpretation of the article in which the local extent had been pretendedly limited—that Spain will do as much in the trade as her exhausted means will permit—that France, with very large and growing means, is eager to return to it, and with great contempt, beyond all doubt, of the fancied authority of the paper restriction to five years' duration—and that, while these powers are prosecuting the business unrestrained, no possible vigilance of the friends of Africa can prevent English and American property and enterprise from being largely embarked in the concern. Another circumstance is to be added:

‘It is painful,’ say the Directors of the Institution, ‘to communicate to the Meeting, that there is too much reason for believing that a considerable traffic in slaves still exists on the North Coast of Africa; whither it would seem that considerable numbers are brought for sale from the interior, and thence exported chiefly to the islands

and the opposite continent of Europe. It appears too, that in Tunis and Tripoly, and the towns of Egypt, there are regular Slave markets, where men, women, and children, are sold at very low prices.' p. 9.

In the comprehensive view of the subject, however, there are circumstances of considerable alleviation; and among these the activity of our cruizers deserves to be mentioned with distinction. One of the documents in the Appendix—'Return of all Ships and Vessels brought into any Port in the Colonies of Great Britain, and condemned therein, under any of the Acts for the Abolition of the Slave Trade,' would be highly gratifying by its great number, if that circumstance did not at the same time shew the wide extent to which the iniquity has ventured beyond its legitimated boundaries, and suggest, by proportion, what a multitude of transgressors have most probably escaped; especially as the Directors have still to repeat the complaint which they have constantly had cause to make, of the very deficient number of cruizers appointed to the service from a prodigious navy, by a zealous abolition government.

The decided and complete renunciation of the traffic by the government of Holland, is a fact of very material consequence to the cause.

An eminently important and gratifying circumstance, is the abolition by the National Congress of Chili, in October, 1811; and by the 'Provisional Executive Power of the United Provinces of the Rio de la Plata,' decreed at Buenos Ayres, in May, 1812. This decree was followed by two others, one dated February, 1813, declaring all children born after the 31st of January, 1813, to be absolutely free: and a second, a few weeks later, prescribing regulations for educating this young black race of freemen, and appointing a provision for them on their coming to maturity. This decree comprises more than twenty articles, and bears evidence of much thought and sincere solicitude on the subject.

It is exceedingly pleasing to see these revolutionary states giving such a proof that they deserve to be free; and signaling the commencement of that independence in which they will soon be joined by every thing that has been denominated Spanish America, by a generous deed so far above the ambition of the wretched monarchy of which they had been the vassals.

Though not within the scope of the statements of the Report, another source of animated and really sublime gratification is found in the resolute, powerful, and warlike attitude of the people of St. Domingo. It remains to be seen whether the French government is determined to expend an army in revenge of the defiance, and in the attempt to reduce those courageous, and elated, and indignant islanders to a quiet and grateful acceptance of the Most Christian economy of whips and chains; but

there can, if such be the determination, be no kind of doubt as to the situation in which that army and those islanders will respectively be found at the close of the conflict. It is needless to observe how much the independence—should we not say the successful rebellion?—of this great island, will contribute to blast the hopes of a number of the French traders who were so grateful to our peace-negotiators for the prospect of deriving speedy wealth from African blood.

It ought to be mentioned that the finances of the Institution have been reduced in an unprecedented degree, by the very great and well applied expenses of their exertions to excite the spirit of this country to universal declaration of an opinion they had little dreamed they should ever again have occasion to express.

ART. XII. SELECT LITERARY INFORMATION.

*** Gentlemen and Publishers who have works in the press, will oblige the Conductors of the ECLECTIC REVIEW, by sending Information (post paid) of the subject, extent, and probable price of such works; which they may depend upon being communicated to the Public, if consistent with its plan.*

That valuable work which was published in 1777, by the late Dr. Gibbons, under the title of "Memoirs of eminently Pious Women," and again reprinted in 1804, with the addition of several new Lives, is now in its progress through the press. The original work will be carefully corrected in this new edition; the memoirs annexed in the reprint of it will be retained, and a new volume will be added containing accounts of pious and celebrated Females most of whom have died within a few years past. The whole will be comprised in 3 vols. 8vo. embellished with eighteen portraits elegantly engraved by Hopwood, and edited by the Rev. S. Border, M. A. Lecturer of Christ Church, Newgate street.

The Rev. W. Hull has in the press, a Discourse entitled "the doctrine of Atonement, an essential part of the Christian System."

In the press in 2 vols. 12mo. Paris Chit-chat; or a view of the society, manners, customs, literature, and amusements of the Parisians: being

a translation of "Gillaume le Franc Parleur," and a sequel to L'Hermite de la Chaussée d'Autin.

Mr. Hanbury's edition of "Extracts from the Diary, Meditations, and Letters of Mr. Joseph Williams, of Kidderminster," with numerous additions from the author's short-hand and other manuscripts, is expected to appear early in the next month.

Mr. Parkes, the author of the "Chemical Catechism," has now in the press, a Series of Chemical Essays, which he designs to publish in four pocket volumes; including a variety of explanatory notes and a copious Index. These Essays are written in a familiar style, so as to suit those readers who are not yet proficient in Chemical Science: and they embrace an assemblage of curious and interesting subjects in the economy of nature as well as on some of the most important manufactures of this country. The work will be illustrated with more than twenty copper plate engravings and all from original drawings, either of new Chemical apparatus, or of the improved machinery

now employed in the respective manufactures of which the author has treated in these Essays. The whole is in considerable forwardness, and will probably be ready for delivery by the end of March, or beginning of April.

A new edition of Mr. Taylor's Ghosts, will appear in the course of the present month, with the addition of many new and very curious stories.

Mr. W. Y. Ottley has in the press in one volume 4to. An Inquiry into the origin and early History of Engraving on Copper and on Wood, with an account of the most ancient Engravers and their Works, from the earliest period to the middle of the Sixteenth Century; comprising Observations on some of the first books ornamented with Wood-cuts.

A singular work on Occult Philosophy will be published in a very few weeks. It will include the lives of all the ancient Alchemistical Philosophers, a critical catalogue of their writings and a selection of the most celebrated treatises on the theory and practice of the Hermetic art.

An authentic Narrative of the Invasion of France in 1814, including the History of the Restoration will shortly appear from the pen of M. De Beauchamp, author of the History of the War of La Vendée.

In a few days will be published the Memoirs of Lady Hamilton, they are drawn from original sources of information, and comprise many new and authentic anecdotes of various distinguished Personages; among whom are the King and Queen of Sicily; Sir William Hamilton; the late Lord and the present Earl Nelson; the Earl of Bristol; the Duke of Queensberry, &c. &c.

Mr. James Wyld has nearly ready for publication, a new map of the world exhibiting at one view the population, civilization, and religion, of each country. It will be printed on one large sheet of Columbia.

Speedily will be published the claims of the Established Church, considered as an Apostolical Institution, and especially as an authorised interpreter of Holy Scripture.

Early next Spring will be published *Bibliotheca Anglo-Poetica*; or, a descriptive catalogue of a singularly rare and rich collection of Old English Poetry: illustrated by occasional extracts, with notes critical and biographical.

Dr. George Cooke, minister of Law -

rence Kirk, will speedily publish in 3 vols, 8vo. the History of the Church of Scotland, from the establishment of the Reformation till the Revolution; illustrating a most interesting Period of the History of Britain.

Speedily is expected to appear, *The Journal of a Tour and Residence in Great Britain*, during the years 1810 and 1811. By a French Traveller. With remarks on the Country, its Arts, Literature, and Politics; and on the manners and customs of its Inhabitants. 2 vols. 8vo. with numerous engravings.

The Native Irish a Memorial in behalf of the Native Irish with a view to their improvement in moral and religious knowledge, through the medium of their own Language is now in the press, and will be published in the course of this present month, by Christopher Anderson, Edinburgh. This memorial includes a statement of what has been done towards the instruction of this interesting class of people, by means of their own ancient Language, from the earliest to the present times. An account of the translation, and printing, and circulation of the sacred Scriptures in Irish. The latest calculations, with regard to the prevalence of this language, and the extent of the population, to whom it is vernacular. Answers to the most plausible objections against its being taught systematically in Schools, like the other dialects of the United Kingdom. A plan is proposed, and to proceed in its support, various encouragements founded on facts, are brought forward, a variety of particulars are incidentally mentioned, with respect to the other dialects of the Celtic or Iberian Language, whether those spoken in Britain, e.g. the Welch, the Gaelic and the Manks, or on the Continent, as the Bas Bretagne or Armorican, the Basques and the Waldensian.

Missionary Travels in South Africa, by the Rev. J. Campbell, a second edition will go to press immediately, the first edition of 1500 copies small paper having been sold on the day of publication, a few Copies large paper may be had.

A Novel in three large Volumes, by Mrs. Penchard of Taunton, author of the Blind Child, &c. is in the press.

Captain Tuckey's Maritime Geography will be published early in March.

A small volume of Songs and Poems,

by Captain Hall of the India Army, originally published at Calcutta, is in the press.

A work in octavo on the duties of the Honorable Company's Civil Servants, by A. F. Tytler, Esq. son of Lord Woodhouselee, is in the press.

Miss Runhall's Symbolical History of England in quarto, will be published early in April complete; embellished with copper-plates.

Miss Prickett is about to publish an Historical Novel entitled "Warwick Castle."

Mr. Gamble, author of Sarsfield, Characteristic Sketches of Ireland, &c. will shortly publish a new Novel entitled "Howard."

Parliamentary Portraits, or Sketches of the Public Character of some of the most distinguished Speakers in the House of Commons, originally printed in the Examiner.

The Theological Works of James Arminius, D. D. Professor of Divinity in the University of Leyden.

Miscellaneous Poems by John Byron, M. A. F.R.S. with some account of his Life.

Mr. Leigh Hunt has just published a Mask entitled, "The Descent of Liberty," to which is prefixed an account of the Nature of Masks.

The White Doe of Rylstone, or the Fate of the Nortons, a Poem. By Mr. Wm. Wordsworth, will appear early in April, in one volume quarto.

Charlemagne; or, the Church Delivered, an Epic Poem, in Twenty-four Cantos. By Lucien Bonaparte, member of the institute of France, &c. &c. &c., translated into English Verse. By the Rev. Samuel Butler, D. D., and the Rev. Francis Hodgson, A. M., will be published on the 4th of March.

Early in March will appear, Letters from a Medical Officer attached to the Army, under the command of Field Marshal the Duke of Wellington, during the Campaigns of 1812, 1813, and 1814; addressed to a friend in England, in one volume, octavo, with a map.

In the course of the present month, the following Works will appear, Histoire des Conspirations formée contre Napoleon Bonaparte, depuis 1797, jusqu'en 1814, ou Chronique Secrete de France et d'Italie depuis la Création de la Republique Cisalpine jusqu'à la chute du Tyran Corse. Publiée par le Con-

seil des Conjures des deux pays, in three volumes, octavo.

Also, Histoire des Sociétés secrètes de l'Armée et des Conspirations Militaires qui ont eu pour Objet la Destruction du Gouvernement de Bonaparte, in one volume, octavo.

Dr. Holland's Travels in the Ionian Isles, in Albania, Thessaly, and Greece, in 1812 and 1813. Together with an account of a residence at Joannina, the capital and court of Ali Pasha; and with a more cursory sketch of a route through Attica, the Morea, &c., in one volume quarto, illustrated by a map and other engravings, have been unavoidably delayed, but they are expected to be ready by the 6th of the present month.

A Visit to Paris, in 1814; being a Review of the Moral, Political, Intellectual, and Social Condition of the French Capital: including descriptive Sketches of the Public Buildings, and the Monuments of Art which it contains; Remarks on the Effects of these great Works and the Institutions of Paris on the national Taste and Thinking; Observations on the Manners of the various Classes of its Society; on its Rulers and Public Men; on its Political Opinions; on the present State of French Literature, and on the Dramatic Representations in the French Metropolis. By John Scott, Editor of the Champion, a London Weekly Political and Literary Journal. Is nearly ready for Publication, in one volume, octavo.

Guy Mannering, or the Astrologer, by the Author of Waverley, will certainly appear this month, in three volumes, 12mo.

Systematic Education, or Elementary Instruction, in the various Departments of Literature and Science, with Practical Rules for studying each Branch of Useful Knowledge. By the Rev. W. Shepherd, the Rev. Lant Carpenter, LL. D. and the Rev. J. Joyce. Will appear in March, in two volumes, octavo, with plates, by Lowry.

A Prospectus has been circulated of the Principles of Surgery, as they relate to Wounds, Ulcers, and Fistulas; Aneurism and Wounded Arteries; Fractures of the Limbs, and the Duties of the Military and Hospital Surgeon. Also,

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The Ballantynes of Edinburgh have nearly completed the octavo edition, of the Lord of the Isles.

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the Velvet Cushion, with a Preface, is just ready.

Parts 13 and 14 of Boothroyd's Hebrew Bible containing the conclusion of the Psalms, the Book of Proverbs, Ecclesiastes, and the Song of Solomon, will be delivered in a few days.

The Life of Philip Melancthon by the Rev. F. A. Cox, A.M. embellished with a full length portrait and a fac Simile of his Hand Writing will be ready early in the present month.

The new edition of Letters from a gentleman in the North of Scotland to his friend in London with Notes is in forwardness at the press, and may be expected shortly. Mr. Walter Scott denominates these "Curious Letters" and quotes them frequently in his Lady of the Lake, they are said also to contain the only authentic record extant of the manners and customs described in Waverley.

Mr. Grinfeil has in the press, a volume of Poems, which is nearly completed.

Art. XIII. LIST OF WORKS RECENTLY PUBLISHED.

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A Review (and complete Abstract) of the Reports to the Board of Agriculture from the Midland Department of England. By Mr. Marshall. 8vo. 14s. boards.

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